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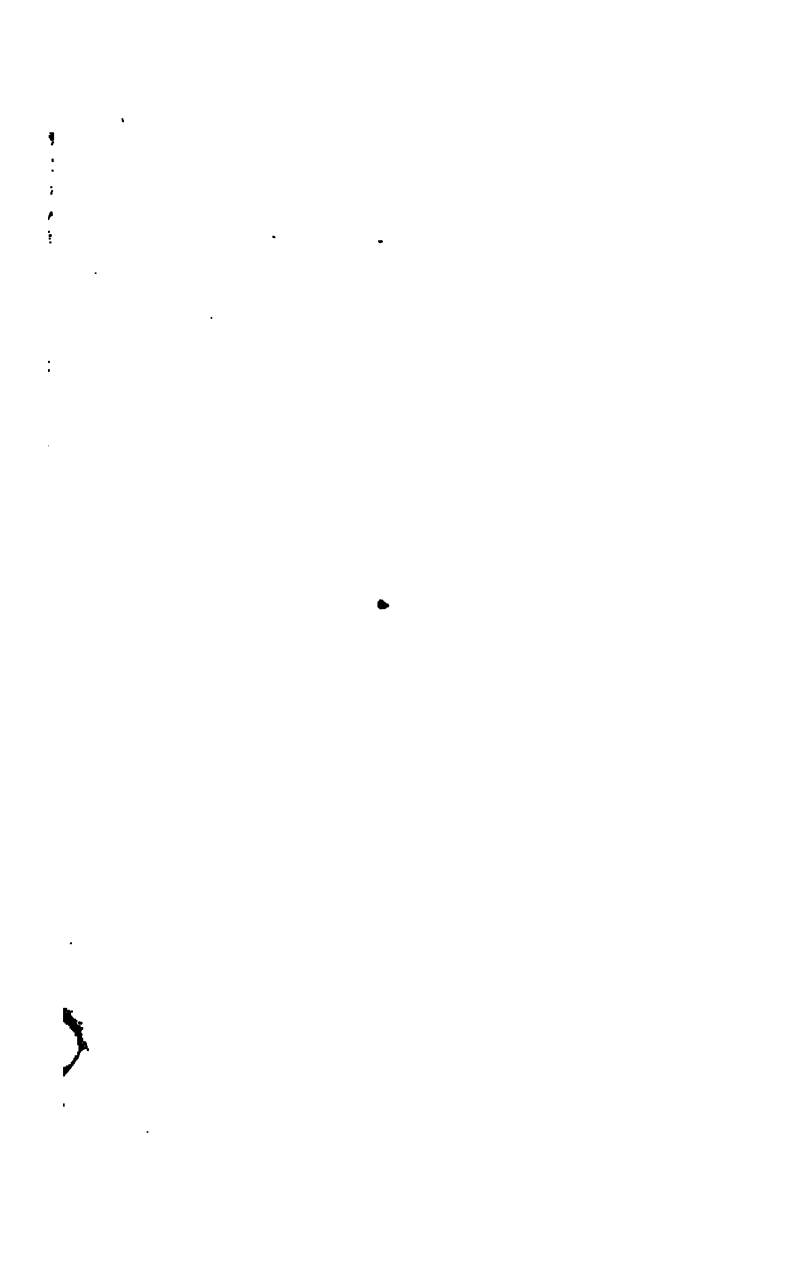
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15

HAPPY HOMES,

AND

HOW TO MAKE THEM;

OR,

Counsels on Love, Courtship and Marriage.

BY

J. W. KIRTON,

AUTHOR OF "BUY YOUR OWN CHERRIES," ETC., ETC.

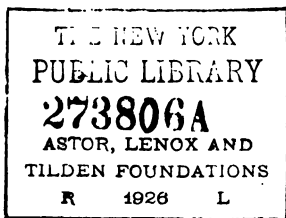


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1870.

7



ROY WARR
JUL 1926
VIA RAIL

Respectfully Dedicated

TO ANY WHO ARE "ABOUT TO MARRY,"
AND ALL THOSE WHO "ARE MARRIED,"

WITH THE EARNEST DESIRE THAT,

BY GOD'S BLESSING,

THESE COUNSELS MAY HELP TO MAKE THE

HOMES OF ENGLAND

THE BRIGHTEST SPOTS IN THE WORLD,

AND SO BECOME THE

FORETASTE OF THE HOME ABOVE.

26 X 3 53

CONTENTS.

CHAPTER I.

	<i>Page</i>
ON GETTING A HOME	1

CHAPTER II.

ON COURTING AND POPPING THE QUESTION:

I. Be honest with each other	17
II. At what age should people marry	22
III. How long should we court	23

CHAPTER III.

ADVICE TO A YOUNG MAN SEEKING A WIFE:

I. Mind where you pick her up	27
II. Select the daughter of a good mother	28
III. See that she is of domestic habits	31
IV. Seek one that knows the worth of money	36
V. Seek a person of suitable temperament	39
VI. Seek a person of sound character	40
VII. Seek a person of good health	41
VIII. Seek a person of religious character	41
IX. A concluding word to yourself	42

CHAPTER IV.

ADVICE TO A YOUNG WOMAN SEEKING A HUSBAND:

I. Know something about him	44
II. See <i>that</i> he is respectable	46
III. See <i>that</i> he is careful and provident	46

	<i>Page</i>
IV. See that he is industrious	48
V. See that he is of good moral character	48
VI. See that he is honest	49
VII. He should have a good temper	49
VIII. He should have good health	50
IX. He should be religious in his life	51

CHAPTER V.

ADVICE TO YOUNG PEOPLE SEEKING A HOUSE TO LIVE IN :

I. As to the house	52
II. As to the furniture	53

CHAPTER VI.

THE MUTUAL DUTIES OF MARRIED LIFE :

I. Do not expect too much	54
II. Continue courting	61
III. Moderate your expectations	64
IV. Be prepared to be disappointed in each other	68
V. Bear and forbear.	68
VI. Be willing to make mutual concessions. . . .	69
VII. Try and hide one another's faults	70
VIII. Study to adapt yourselves to one another .	71
IX. Be mutually respectful	72
X. Be ready to exercise self-denial	73
XI. Confide in each other.	74
XII. Row together in the same boat	75
XIII. Resolve to live within your means	76
XIV. Seek the improvement of one another	78
XV. Have a family altar of your own	79
XVI. How to train the children	80

CHAPTER VII.

SPECIAL DUTIES OF THE HUSBAND :

I. <i>To provide for the support of your wife</i> . . .	86
II. <i>Make your home your castle</i>	88

CONTENTS.

vii

	<i>Page</i>
III. Prefer your wife's company to all others . . .	95
IV. Love your wife sincerely	99
V. Love your wife ardently	101
VI. Love your wife supremely	102
VII. Treat her with sincere respect	104
VIII. Make yourself useful	104
IX. Remember that she is the weaker vessel . .	106
X. Insure your life	106

CHAPTER VIII.

SPECIAL DUTIES OF THE WIFE:

I. Learn to submit	111
II. Strive to make home happy	115
III. Set out with good intentions	118
IV. Be a keeper at home	120
V. Preserve your health	122
VI. Dress neatly and not extravagantly . . .	124
VII. Let your husband see that you desire to make home happy	126
VIII. Study your husband's habits	129
IX. Study your husband's wants	131
X. Study your husband's temper	132
XI. Don't talk about your husband's failings abroad	137
XII. On family expenses.	138

CHAPTER IX.

FOUR LESSONS FROM THE LANDLADY TO THE WIFE:

I. Concerning a clean house	140
II. Concerning a loving smile	147
III. Concerning a kind word	150
IV. Concerning a cheerful fire	153

CHAPTER X.

<i>THE PUBLIC-HOUSE THE RIVAL OF HOME.</i>	155
--	-----

“Mid pleasures and palaces though we may roam,
Be it ever so humble, there's no place like home :
A charm from the sky seems to hallow us there,
Which, seek through the world, is ne'er met with elsewhere.

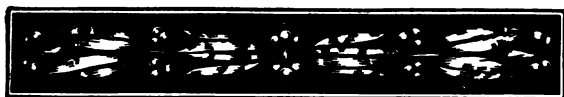
HOME, HOME, SWEET, SWEET HOME !

THERE'S NO PLACE LIKE HOME. ...

An exile from home, pleasure dazzles in vain,
Oh ! give me my lovely thatched cottage again ;
The birds singing gaily that came to my call,
Give me them, with that peace of mind dearer than all, ...

HOME, HOME, SWEET, SWEET HOME !

THERE'S NO PLACE LIKE HOME.”



HAPPY HOMES,

AND

HOW TO MAKE THEM.



CHAPTER I.

ON GETTING A HOME.

HOME is a word which conveys to an Englishman, in a few letters, thoughts and sentiments which have tasked the ability of the poet, orator, and painter to illustrate in all ages; and yet the subject is always fresh and ever new. Frederick Enoch's words find a response in thousands of hearts when he says:—

- ∴ “The heart has many a dwelling-spot
On lifetime's pilgrim way,
In many a land where human lot
Leads human foot to stray;
But time or change can ne'er efface
This truth, where'er we roam,
That the heart has many a dwelling-place,
But only once a Home.
- The cot *may* for the palace change,
By fortune's golden spell;

But this can ne'er our love estrange
From what the past can tell.
That truth which memory loves to trace,
Still lives beneath the dome,
That the heart has many a dwelling-place,
But only once a Home."

It is not the river in which we were wont to fish, or the trees we were so fond of climbing, or the green lanes down which we used to wander, picking the primroses from the banks, or plucking the violets from their hiding-places, but our HOME that sends a thrill through our whole nature when we call up our early days. Was it not there that, beside our mother's knee, we lisped our first words and learned our first prayer, and from thence we started forth to do life's battle, and seek a "Home of our own." Yes, we say,

"Home of our childhood! How affection clings
And hovers round thee with her seraph wings."

And even now we are but repeating the same old, old story over again as we grow older. For when a friend calls upon us, and we wish to show how glad we are to see him, we tell him to "sit down and make himself at home." If a tradesman wishes to give a good character to his goods, he tells us that they are "Home fed," or "Home made;" and when we take our seat on a stormy night by the side of a cheerful fire, with our feet wrapped in a *pair of home-worked slippers*, reposing in an easy *chair*, we say, "Now I feel quite at Home;" and

... when we look forward to the future, what is it that stimulates us to exertion so much as the prospect of "having a Home of our own." And even after life's work is done and the journey is nearly ended, what do we sing to express our thoughts but—

.. "Here in the body pent,
.. Absent from Him I roam;
.. Yet nightly pitch my moving tent,
.. A day's march nearer Home."

: "Home is a sweet and terrible word," as Douglas Jerrold says, and no wonder; for were not the last words of Jesus spent in asking John to provide a
... HOME for his mother. Yes, "Home is the chief
... school of human virtue. Its responsibilities, joys, sorrows, smiles, tears, hopes, and solitudes, form
... the chief interests of human life. Go where a man
... may, home is the centre to which his heart turns.
... The thought of his Home nerves his arm and
... lightens his toil. For that his heart yearns when
... he is afar off. There he garners up his best treasures. God has ordained for all men alike the
... highest earthly happiness, in providing for all the
... sanctuary of Home."* "Every one must have re-
... marked that almost the strongest motives to well-
... doing, to honesty, sobriety, diligence, and good
... conduct in general, arise, with the bulk of people,
... from considerations connected with their families.
... They exert themselves, they deny themselves,

* Dr. Channing.

they are impelled to form habits which are of the greatest value and importance, both to themselves and to society, by the strong desire that their children may not want anything that is needful for their bodies or their minds, for their present comfort and their future welfare." *

As one well expresses it :—" Nations expire, human governments are constantly re-cast ; political systems are built up by one generation to be pulled down and re-cast by another ; false religions, accompanied by the licentious vehemence of human passions, effect the greatest social changes ; peace and war, infidelity and revolution, shape and re-shape human destiny : but amid the decay and the wreck, the confusion and the crimes, which constantly disfigure the face of the earth, the asylum of Home has never been overthrown. The family circle, like the ark of Noah, survives amid the wasting waters of universal change." Is it therefore any wonder that the idea of Home should exercise such a spell upon the hearts of all men ? True, we may occasionally forget some of the scenes and enjoyments of our boyhood, but when life's latest hours come upon men, the recollection of a father's house and a mother's love start up with even renewed vigour. On the mountain-top, in the prison-cell, amid the din and roar of the battle-field, on the mighty ocean, when flesh and heart begin to fail ; or when in distant

* Dr. Lee. "The Family and its Duties," p. 7.

lands the wandering prodigal comes to himself, then Home is still the centre to which the thoughts turn and the spot which inspires with fresh delight.

∴ “Home is the one place in all this world where
 ∴ hearts are sure of each other. It is the place of
 ∴ confidence. It is the place where we tear off that
 ... mask of guarded and suspicious coldness which
 the world forces us to wear in self-defence, and
 ∴ where we pour out the unreserved communica-
 tions of full and confiding hearts. It is the spot
 ∴ where expressions of tenderness gush out with-
 out any sensation of awkwardness, and without
 any dread of ridicule.” *

∴ “Without our hopes, without our fears,
 ∴ Without the home that plighted love endears;
 ... Without the smiles from plighted beauty won,
 ∴ Oh! what were man?—a world without a sun.” †

∴ Home may be compared to a great moral fac-
 ∴ tory. Powers of various kinds—all conspiring to
 ∴ one great end. “The names of houses are for the
 ∴ world outside. When folks read ‘Rose Cottage’
 on the wall they seldom think of the lots of
 thorns that are inside.” There may be jarrings,
 etc., from time to time, as one says, but still, on
 ∴ the whole, the result should be the happiness of
 those who dwell there.

We are told that the French have no word

* F. W. Robertson.

† Campbell.

which corresponds to our word, "Home;" how thankful should we therefore feel when we remember that the "Homes of Old England" are the centres of so much happiness.

We cannot, alas, forget that Mr. Buxton tells us that "there are at this moment *half a million of homes* in the United Kingdom where home happiness is never felt, owing to drink." Yet we rejoice in believing that there are also millions of homes where they nightly sing with hearts full of joy—

"Home, sweet home, there's no place like home."

We firmly believe that—

"Love has happy hours, which rise
O'er earth, as over paradise;
Hours which o'er life's worst darkness fling
Colours as from an angel's wing."

And it is because we thus appreciate the value of "Home," that we propose devoting a little effort to speak of its pleasures, duties, joys, trials, and dangers; hoping that both to married and single we may serve as a helping hand to assist in making them happier, and so increase the joy and gladness that should spring from the fire-sides of Old England. For if it be true that in the love of Home the country has its rise, then *whatever is calculated to improve the homes of the people adds to the stability of the nation.* A

.. nation is therefore what its homes make it, either rich in virtue or sunk in vice; and happy will it be for our country when all shall be willing to assist in making every house a home, and so increase the true happiness of the people. This may be done when each feels that—

“All are architects of Fate,
Working in the walls of time.”

In an old cookery book there is to be found a receipt for cooking a hare, one of the directions for which is so suitable to our subject that we cannot do better than quote it. It is this.

FIRST, CATCH IT!!

We may smile at the simplicity of the advice, but how important is it in reference to HOME. FIRST GET IT. How many thousands are there who stumble and make mistakes on the threshold. You may meet with young people who speak of “settling,” and if you ask them—Where? the answer comes, “Oh, we are going to live for the present with the old folks,” or “We are going to live in lodgings.” Some fancy that because they love each other they can face the world with “love and a crust,” forgetful of the proverb that says, “When poverty comes in at the door,” love is very likely “to fly out at the window.”

: Now we may say at once and for all that we *believe that it is not good either for man or*

woman to be alone. Old maids and bachelors may be useful now and then, but give us a state of double blessedness, notwithstanding all its peculiar trials and drawbacks, for these are more than counterbalanced by the joys and pleasures of married life. To us it has always seemed an awfully dull thing to live alone. "If you are for pleasure," says Jeremy Taylor, "marry; if you prize rosy health, marry. A good wife is heaven's last, best gift to a man; his angel of mercy, minister of graces innumerable; his gem of many virtues; his casket of jewels. Her voice, his sweetest music; her smiles, his brightest days; her kiss, the garden of innocence; her arms, the pale of his safety, the balm of his health, the balsam of his life; her industry, his surest wealth; her economy, his safest steward; her lips, his faithful counsellors; her bosom, the softest pillow of his cares; and her prayers, the ablest advocates of Heaven's blessings on his head."

"Live in a palace without a petticoat," says Douglas Jerrold, "'tis but a place to shiver in. Whereas, take off the house-top, break every window, make the doors creak, the chimneys smoke, give free entry to the sun, wind, rain—still will a petticoat make the hovel habitable; nay, bring the little household gods crowding about the fire-place."

Or, as another beautifully observes:—

.. "The treasures of the deep are not so precious
... As are the concealed comforts of a man
.. Locked up in woman's love: I scent the air
.. Of blessing when I come but near the house."

.. Indeed, "so precious does God hold this influence of human spirits upon each other to be,
... with all the wisdom, experience, patience, self-control, and self-denial, which spring out of it,
.. that he sets in a Home a man and a woman in
... perpetual presence of each other, so that neither shall be without the stimulus to noble and fruitful living which such a presence cannot choose but give."

: And yet, after all, how many miss realizing its comforts and pleasures, simply through neglecting the proper means. By way of illustrating this, let us refer to a fact which came under our own notice in one of our large manufacturing towns while standing in a shop talking to the proprietor, who happened to be the "Registrar of Marriages." A young man came in, and by his movements it was evident what was the nature of his business; so the shopkeeper taking compassion upon him, asked, "Can I do anything for you, sir?"

The young man rubbed his cheeks, looked rather sheepish, and replied, "If you please I want to be married to-morrow morning."

"Oh, indeed," said the Registrar; "what's *your name?*" as he took down the registry book.

“ Peter ——.”

The Registrar having looked down the book, presently said, “ It’s all right I see ; the requisite number of days have elapsed. What time do you intend it coming off, and where is it to be done ? ”

“ At eleven o’clock, at ——.”

Making a note of the time and place the Registrar said—

“ I hope you will be punctual, for I see that I’ve another fixed at ——, for quarter past eleven; if you can make it a little sooner I should like it all the better.”

“ Just as you like,” replied Peter ; “ say half-past ten to the minute ; I’ll be there you may depend upon it.”

“ That will do nicely,” replied the Registrar, shutting up the book ; and as the young man turned to go away, he said, “ I suppose you are aware what you will have to pay,” (mentioning the sum which all young folks will find out when they inquire). “ If you’ll meet me in the vestry with the money before the ceremony begins, I can go on filling up the books ready for you to sign, and so save time.”

The young man hesitated for a moment or two ere he replied ; but at length said, “ I did not expect it would cost as much as that sir, and as I *shall not* be able to find the cash, you must put it *off for a fortnight.*”

.. Saying which he departed. Now, what sort of a married life would that have been, when it was difficult even to raise the needful cash to pay the marriage fees. And yet this is the way hundreds of our young people go about getting married.

: Some time since, the following appeared in one of our newspapers as an additional illustration of .. the recklessness with which young people rush into wedded life:—A clergyman was called upon to marry a couple, and the man was so drunk that the clergyman said, "I will have nothing to do with you. You must come when you are sober. You are not in a fit state to be married." He went home, and in about a week afterwards came again, as drunk as ever, or a little worse. "Why," said the clergyman, "I told you before that I would not marry you in such a state as that. Go away with you, and come again when you are in a proper state." About a week after, the clergyman met the girl in the street, and said to her, "Young woman, you should not bring that man in such a shocking .. state to be married." "Lor', sir," said she, "he won't come when he's sober!"

. If this was to be the beginning, what sort of an end might reasonably be expected.

: Another case may also be named: a young man without a penny had "given notice," and when .. asked by a friend whether it would not be better to wait a bit until he was able to keep a wife,

replied, "If I wait till I can afford it I shall never get married at all."

These are specimens of hundreds of cases constantly taking place. The idea of a man fixing the day, going to church, and without a penny in the world, or a stick of furniture to call his own, and perhaps the very clothes on his back not paid for, saying with all the gravity of a judge, before the bride, the parson, and the friends, "*With all my worldly goods I thee endow.*" What can be the result of such mockery, but wretchedness and sorrow? "Be not deceived, God is not mocked, *whatsoever* a man soweth that shall he also reap." If men begin wrong they can't end right. Hence we say again, before we talk of "Home, sweet Home, we must FIRST GET IT."

There is in this as in many other things—

"A tide in the affairs of men,
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries.
On such a full sea are we now afloat,
And we must take the current when it serves,
Or lose our ventures."

There are two ways of doing a thing—the right—and the wrong. An old proverb says truly, "MARRIAGE WITHOUT MEANS IS LIKE A HORSE WITHOUT HIS BEANS." If this be true then, we may add, *that for any man to marry without having saved, ... or made some provision for the wants and neces-*

sities of married life is, to say the least of it,
 WRONG, and ought therefore to be condemned.

... You may lay it down as a general rule that a Home is happy or miserable according to the views, high or low, entertained of the marriage union.

.. Would that it were possible to reach the ear of every young woman, and if it could be done, we

... would say, NEVER CONSENT TO HAVE THE DAY OF YOUR WEDDING FIXED UNTIL YOU HAVE GOOD EVIDENCE THAT YOU ARE TO HAVE A FURNISHED HOME

.. OF YOUR OWN TO GO TO. Let this stand be taken by the young women of England, and soon a brighter day will dawn upon us.

.. But we may be asked, How is a young man to do this? To which we reply, If he does not do so *before* marriage, his difficulties will be vastly increased in trying to do so after. Hence it .. would be better to put off the wedding-day a little longer rather than rush headlong into trouble with his eyes open. It is wise in this matter to

.. "LOOK BEFORE YOU LEAP,"

.. And to look where you are leaping to into the bargain.

.. Suppose a young man of the promising age of Eighteen, instead of learning to smoke and drink would resolve to deposit the money in the Post Office Savings Bank. By adopting this plan the .. difficulty would easily be met. Take the following *calculation* as an illustration of the power of

the pence. A penny a day is £1 10s. 5d. a year. 3d. a day, £4 11s. 3d. a year. If a young man indulges in the supposed manly (?) habit of smoking, and adds to that also drinking, then a *pint of fourpenny and screw of tobacco*—3d. a day, which is gone in a jiffy, if regularly saved for four or five years would have made him the possessor of (with the interest and a few odd shillings now and then dropped in) from £20 to £25 to call his own. This would certainly be a nice little sum to start housekeeping with, and might easily be secured if habits of *saving* instead of *spending* were more generally adopted by our young men.

Should the young woman also adopt the same plan of saving a little regularly (provided she is in service or following some employment), then by the time she is twenty-two or twenty-three, she may have at least £10 in the bank. For there are, to use the words of another, "Few classes ... in modern society who are so rich as domestic servants. You have no rent, no rates to pay; you need buy neither coals nor candles, nor food, nor (clothing excepted) any of those endless commodities which daily tax the householder; and though your income is small, you yourself are ... rich, for you might easily save the half of it." If you did this, then it would enable you to add to the comforts of Home, by many little extras that, alas, *fall to the lot* of very few, in consequence of the *want of the habit* of husbanding their resources.

∴ The following will help to show the value of
 ... small sums *regularly* saved. A penny per day put
 into the Savings bank makes £50 in thirty years ;

A day.	A year.	In 10 yrs.	In 20 yrs.	In 30 yrs.	In 40 yrs.	In 50 years.
s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
0 3½	5 0 0	62 17 9	165 6 7	332 3 10	604 0 0	1046 14 10
0 6½	10 0 0	125 15 7	330 13 2	664 7 9	1207 19 11	2093 9 7
1 1	20 0 0	251 11 2	661 6 4	1328 15 6	2415 19 11	4186 19 2

: It will thus be seen that so far as large numbers of our young men are concerned, their only chance of getting a Home, is by taking care of the "littles" week by week. Many are good at wishing for something to turn up, but bad at employing the best means of turning it up. It is all very well for a young man to lie in bed of a morning imagining the postman bringing him a letter with the news that some rich uncle, of whom he had never heard had died leaving him a handsome legacy in his will, and thereupon proceeding to tell you what he would do if such a thing should ever happen. But depend upon it, castle building of this kind is not the way to secure a Home of your own. You will value a Home, however homely, much more if it has been purchased by the savings of your own labours, than one ever so richly furnished by other hands or money than your own. Take the money spent in drink and tobacco by the young men of England, and we may safely say that, if applied in the

way we have suggested, it would supply all the wants of the thousands who are constantly dreaming of "something turning up some day."

Well says the poet,—

"To grasp at happiness is all our view, ...
Through different tracks her footsteps we pursue; ..
While each his own fallacious path approves, .
As interest leads, or inclination moves : .
Yet most through error lose the wished-for way, ...
Who sets out wrong must wander far astray."





CHAPTER II.

ON COURTING AND POPPING THE QUESTION.

“**F**ALLING in love is a more serious matter than is generally supposed by young people, and hence we must say a few words on the subject of “Court-
ing” and “Popping the Question.”

- .. I. *It is necessary in your intercourse with one another to be honest to each other.*
- .. To marry wisely, as we have said, it is necessary to go about it wisely. If this be the case, .. need we wonder at the wretchedness and woe .. that so often attend married life. The way in which many marriages are madly contracted; .. the folly, shortsightedness, and want of adaptation to each other, only seem to point to one conclusion—viz. *misery*. No man or woman ever married with the settled idea of being miserable, .. and yet how few realize anything like the amount of happiness that they anticipated would be their lot. Many young people in Courtship trust to the fool’s trinity—luck, chance, and fortune. The result is that many link themselves in the same moment to matrimony and misery, instead .. of *peace and love*. Remember, that if you are to

build well you must first of all lay a good foundation. One false step here may render your after-life a continued series of disasters, for, as a Heathen writer says, "He who has been disappointed in a wife has lost more than half the happiness of his life:" whereas, if, on the contrary, you see to it that you lay a good and substantial foundation, by God's blessing you may reasonably hope to build thereon a good hope of a fair allotment of the bliss peculiar to a well-arranged and Heaven-designed union. If, instead of rash engagements, hasty proposals, and heedless marriages, ending in misery, we had prudent and careful selections, on both sides, resulting in suitable adaptation to each other, then, as a matter of course, sowing such seed, a plentiful harvest of good fruit would be the result. But the truth is, Courting in many cases is commenced by impulse instead of judgment, and then it becomes a matter of wooing rather than an effort to discover whether the qualifications on both sides are of the right kind. Men and women talk of "love at first sight," as if it was a virtue, forgetting that it is character we love and not the person. No one has any right to fall in love at first sight; each should wait and see whether the character and dispositions are such as will give occasion for real affection. But instead of this, many first form attachments and *then ask what is the path of duty, instead of*

. doing the very opposite ; and the result is they
 .. find out their mistake when too late to alter.
 .. Nothing worth having in married life will come
 either by wishing or by ill-timed or ill-applied
 ... efforts. Attention *must* be given to the requisites
 for a happy union if the results are to be reason-
 .. ably expected. Marriage was intended to com-
 plete the happiness of man, and if he fails to
 . realize its pleasures, depend upon it much of
 the blame may be laid to the fact that he does not
 . go about it in the right way. Jeremy Taylor,
 in his celebrated sermon on the "Marriage
 ... Ring," says: "They that enter into a state of
 marriage cast a die of the greatest contingency,
 and yet of the greatest interest in the world,
 . next to the last throw for eternity. Life or
 .. death, felicity or a lasting sorrow, are in the
 ... power of marriage. A woman, indeed, ventures
 most, for she hath no sanctuary to retire from an
 .. evil husband ; she must dwell on her sorrow,
 and hatch the eggs which her own folly or in-
 felicity hath produced ; and she is more under it,
 . because her tormentor hath a warrant of pre-
 . rogative, and the woman may complain to God, as
 .. subjects do of tyrant princes, but otherwise she
 hath no appeal in the causes of unkindness. And
 .. though the man can run from many hours of his sad-
 . ness, yet he must return to it again ; and when he
 - sits among his neighbours, he remembers the ob-
 jection *that lies in his bosom*, and he sighs deeply."

If such be the case, then, it is most important ... to know how to Court well, for bad Courting is ... the worst business in the world; therefore we say, before you select a companion, and do it intelligently, you must know really what you ... want; and it is by way of helping you that we propose to give a little advice to young men and maidens seeking partners for life. Pollok says of true love—

"Hail, holy love! thou word that sums all bliss, ..
 Gives and receives all bliss, fullest when most ..
 Thou givest! Spring-head of all felicity!
 Deepest when most is drawn! Emblem of God! ..
 Mysterious, infinite, exhaustless love! ..
 On earth mysterious, and mysterious still .
 In heaven! Sweet chord that harmonizes all ..
 The harps of Paradise!
 Hail, love! first love! thou word that sums all bliss! .
 The sparkling cream of all time's blessedness! .
 The silken down of happiness complete! .
 Discerner of the ripest grapes of joy, .
 She gathereth and selecteth with her hand .
 All finest relishes, all fairest sights,
 All rarest odours, all divinest sounds,
 All thoughts, all feelings dearest to the soul, .
 And brings the holy mixture home, and fills
 The heart with all superlatives of bliss."

Addison remarks that "the pleasantest part of ... a man's life is generally that which passes in Courtship, provided his passion be sincere, and ... *the party beloved kind*; with discretion, desire, ..

hope, all the pleasing notions of the soul rise in the pursuit."

.. And very wisely does Sir Walter Raleigh add:—

.. "Remember, that if thou marry for beauty only, thou bindest thyself all thy life for that which perchance may neither last nor please thee one year; and when thou hast it, it will be to thee of no peace at all, for the desire dieth when it is attained, and the affection perisheth when it is satisfied."

. It is all very well for a young man to sing—

.. "Now the pretty flowers were made to bloom, dear,
And the pretty stars were made to shine;
And the pretty girls were made for the boys, dear,
And may be you were made for mine;"

. but if there be not something more than the "pretty flowers," depend upon it when their beauty fades away love will be likely to depart at the same time.

. It is true that Shakspeare says:—

.. "Love is not love

Which alters when it alteration finds;
Or bends, with the remover to remove;

.. Oh no! it is an ever fixed mark,
.. That looks on tempests and is never shaken;
.. It is the star to every wandering bark,
Whose worth's unknown, although his height be taken.
.. Love's not time's fool, though rosy lips and cheeks
Within his bending sickle's compass come;
.. Love alters not with his brief hours and weeks,
.. *But bears it out e'en to the edge of doom."*

But this can only be the case when there are ... *good qualities* to love. Hence we say again, **MIND WHO YOU MARRY:** then, whatever may be ... the changes that Providence may permit to come over your condition, you will be able still to say to each other :—

“I only see—that thou art near; ...
 I only feel—I have thee, dear; ...
 I only hear thy beating heart, .
 And know that we shall never part.” ..

Unless you do this, you will most likely realize ...
 “Youth to be a blunder, manhood a struggle,
 and old age to be a regret.”

II. We may be asked, “*At what age do you think people should marry?*” This depends upon ... circumstances. For instance, whether there is a ... fair prospect of being comfortable, or the young man’s income is not only sufficient to keep a wife, but also to meet the extra expenses connected with a married life. If a young man has ... a good situation and good habits, and is wise enough to select a suitable *help-meet* for his wife, then, other things being equal, we recommend early marriages, inasmuch as he will be preserved ... from many temptations peculiar to his position. Jeremy Taylor quaintly observes, “Some are of ... age at fifteen, some at twenty, and *some never.*” Where there is maturity of mind and the finan- ... *cial prospect* is satisfactory, we do not see why

.. young men and women should not marry at from
twenty-two to twenty-four years of age.

∴ Against the practice, so common, of marriage
before the age of twenty-one, we would most
... certainly protest, as being unwise both on social
... and physiological grounds. The law very wisely
regards persons under twenty-one as incapable of
taking care of themselves, or of making civil
contracts, etc. because of want of wisdom. How
.. much more should disqualification be urged for
... the most important step that two persons can
take, and one in which their happiness for life is
.. so seriously involved. Depend upon it, nothing is
lost by postponing marriage until both become of
.. age. By that time you will be better able to judge
as to each other's qualifications and capabilities
to fill the position which such a step involves.

∴ III. Perhaps you may ask, "*How long should
.. we Court?*" This also is a difficult question to
.. answer, inasmuch as it so much depends upon
what may be the means at your disposal for
ascertaining each other's qualifications, tempers,
. position, etc. We are told that "Jacob served
... seven years for Rachel, and they seemed unto
him but a few days for the love he had for her."
... And, taking all things into consideration, this is
better than running the risk of "marrying in
.. haste" to "repent at leisure," for, as Shak-
... speare says, "Hasty marriages seldom proveth
... well." Don't be led away by appearances, but—

“Take heed what charmeth thee is real, nor springeth ...
of thine own imagination ;
And suffer not trifles to win thy love, for a wife is ...
thine unto death.
The harp and the voice may thrill thee, sound may ..
enchant thy ear—
But consider thou, the hand will wither, and the sweet ..
notes turn to discord ;
The eye, so brilliant at even, may be red with sorrow ..
in the morning ;
And the sylph-like form of elegance must writhe in .
the crampings of pain.”

It is related of a certain well-known divine, :
that he courted seven years without even sum-
moning up courage enough to ask for a kiss,
much less “pop the question.” At length, while
walking out one moonlight night, he ventured to
ask his beloved if he might indulge in one proof
of his affection, to which she modestly replied,
“Two, if you like.” Having obtained permission,
his next difficulty was to avail himself of it. At
length, folding his hands together, he seriously
said, “For what we are going to receive may the
Lord make us truly thankful.”

We propose now taking into consideration a
few matters that may help to guide you in
selecting a partner. These suggestions are
seriously addressed to every young man and
young woman, with the conviction that if followed ..
out they will help to settle the grave question,
—*WHOM AND WHEN YOU SHOULD MARRY.*



· CHAPTER III.

ADVICE TO A YOUNG MAN SEEKING A WIFE !

... “Never marry but for love, but see that thou lovest what is lovely.”—WILLIAM PENN.

· **A** VERY young man is induced by *some* motive to marry one woman in preference to another ; hence we venture to ask, “What is your’s ?” You have perchance cast your eyes upon some damsel, or you may be hesitating whether you shall make some advances in that direction ; in either case, · allow us to ask, “Have you seriously thought of the step you are taking ?” If not, pause and · consider what you are about doing. Listen to Shakspeare’s advice, he says :—

.. “Reason, my son,
· Should choose himself a wife ; but as good reason,
· The father (all whose joy is nothing else
· But fair posterity) should hold some counsel
· In such a business.”

· Or take Milton :—

· “In loving thou do’st well, in passion not,
· Wherein true love consists not ; love refines
· The thoughts, and heart enlarges, hath its seat
· *In reason, and is judicious, is the scale*

By which to heavenly love thou may'st ascend,
 Not sunk in carnal pleasures, for which cause
 Among the beasts no mate for thee was found."

Or, again, Scott :—

"True love's the gift which God hath given
 To man alone beneath the heaven !
 It is not fantasy's hot fire,
 Whose wishes, soon as granted, fly;
 It liveth not in fierce desire,
 With dead desire it doth not die;
 It is the sweet, sweet sympathy,
 The silver link, the silken tie,
 Which heart to heart, and mind to mind,
 In body and in soul can bind."

In answer to the question, "Who can find a virtuous woman?" it may with truth be too often asked, "Who seeks?" Is it not too often the case that young men ask, "Is she pretty, engaging, etc.? and not, "Is she good, domesticated, etc.?" ...

A short time back, in an American paper, the question was asked :—WHAT DO YOU MEN MARRY? The following reply was not less singular than true :—

"Some young men marry dimples; some ears; some noses; the contest, however, generally lies between the eyes and the hair. The mouth, too, is occasionally married; the chin not so often. Poor partners, these, you will own. But young men do marry all these, and many other bits of scraps of a wife, instead of the true thing. Such as the marriage is, such is the after-life. He ...

... that would have a wife must marry a *woman*. If he can meet with one of equal social position, like education, similar disposition, kindred sympathies, and habits congenial to his own, let him .. marry. But let him beware of marrying a curl, or a neck, however swan-like, or a voice, however melodious. Young ladies do also make some queer matches, and unite themselves to whiskers."

: The idea of any man in his senses, saying "I take this straight nose, regular teeth, ringlets, pretty foot, musical skill, money, to be my lawful .. wedded wife." Good qualities are far beyond all .. these put together. A woman may be very .. plain in her personal appearance, but if she have good domestic qualities she will prove a real .. treasure. A step like this, involving so many .. serious considerations, ought to have that *deliberation* which shall insure the full consent of the judgment and the heart, therefore—

∴ I. No intimacy should be seriously entered upon until you have made yourself acquainted with the personal habits and friends of the young .. woman. In other words, MIND WHERE YOU PICK .. HER UP. Acquaintances of this kind should not .. be hastily formed. The saying that a man only married his wife, and not her relations, is only .. true to a very limited extent. He becomes one of the family the moment he joins hands with a *daughter of it* at the altar, and he takes a share

in it, for the better or the worse, in good or evil report, for the rest of his life. Act from *principle* ... rather than from impulse. Remember, you want ... a COMPANION whose society will be acceptable at all times and under all circumstances, and as you look about you in search of a partner, ask yourself the question, "Will she be a suitable person for the position I wish her to occupy?" If you ask whether a concert hall, a dancing saloon, a casino, or theatre, is a good place to pick up a wife: we should say certainly not. But if you ... find a young woman in the habit of attending a place of worship, a bible class, a mechanics' institute lecture, or such like places, then she is very likely to be a suitable person. To marry ... *wisely*, you must *seek* wisely; not jump to conclusions without evidence. Bear in mind that it ... requires a sensible woman to make a sensible wife and a good mother, and, as there are a ... great many queer ones about, "MIND WHOM YOU MARRY."

II. *If possible select the daughter of a good ... mother.* Napoleon was once asked what the ... nation most needed; he answered, MOTHERS! ... Yes, depend upon it, those who rock the cradle rule the world! men and women are very much ... what their mothers make them. Especially is ... this the case with the daughters; for if they are ... trained properly at Home, they learn lessons there ... *that are worth more than all beside.* And if

there is one thing more than another to regret in the present day, it is the blunder that many kind-hearted but mistaken mothers are making in the bringing up of their daughters. They fit them for anything but the positions they are likely to occupy. How often may the mother be seen busily engaged in domestic duties, working like a slave in looking after the dinner being cooked, or the house cleaned, in order that the children may have every luxury and do nothing. Indeed, they hardly let the daughters soil their hands. The result is, that when the young woman has a house of her own to manage she finds that she knows positively nothing of the "ways of her house" at all. To every mother we would say, *Let young women get their hands in.* DOMESTIC HABITS will be very useful under all circumstances, and will enable a wife to know how a house ought to be managed, and to see at a glance, in case she may not herself be required to work, whether the servants are discharging their duties in the proper manner. Rough work is not necessarily the companion of rude manners, or a vulgar mind. A woman is not suitable for the wife of a working man or a tradesman who cannot "look well to ways of her household," or who is not expert in cutting out a shirt, making a pudding, or cooking a joint; and no woman is properly trained for a wife whose education begins and ends *without fitting her for such duties.*

Indeed, one of the most fatal mistakes of modern times is the utter helplessness with which many girls are brought up with regard to the most essential duties of domestic economy, while both time and money are spent on what are called accomplishments !

“True love is at home on a carpet,
And nightly loves his ease,—
And true love has an eye for a dinner,
And starves beneath shady trees.”

A woman to make a good wife should be *useful* as well as *ornamental*. Bird's feathers and decorations will not make up for the loss of homely virtues, nor supply the table with a well-cooked dinner. Hence, “a man, if he has a grain of common sense when he marries, does so to obtain a wife and a companion ; if he should make the sad mistake and *marry an ornament instead of a helpmate*, misery and recrimination will be the result.”

Wisely has one also remarked :—“ Take unto thyself a wife, but examine with care, and fix not suddenly ; on thy present choice depends the future happiness of thee and thy posterity. If much of her time is destroyed in dress and adornments ; if she is enamoured with her own beauty, and delighted with her own praise ; if she laugheth much and talketh loud ; if her foot abideth not in her father's house, and her eyes *with boldness* rove on the faces of men ; though

her beauty were as the sun in the firmament of heaven, turn thy face from her charms, turn thy feet from her paths, and suffer not thy soul to be ensnared by the allurements of thy imagination."

III. *See that she is of Domestic habits.*—If a master wants a labourer or a mistress a servant, how carefully they go about selecting a suitable person to fill the position. In like manner, it strikes us, young men should endeavour in selecting a wife to seek one who understands something of the duties of a home. Good looks are no substitute for the lack of good qualities. Unless a woman is acquainted to a certain extent with the sciences of *bake-ology*, *boil-ology*, *make-ology*, *stitch-ology*, and *mend-ology*, it will soon be evident that she is out of her element. What for instance could be expected but misery from the following, selected as a sample from numerous cases:—

: Some few days after Mary — had been married, the husband expressed a wish to have a boiled rabbit for dinner; so he called at the shop, on his road from breakfast to the factory, and ordered one to be sent. When he arrived home at the usual time for dinner, he was somewhat surprised to find no signs of its being ready. Judge of his astonishment upon going into the kitchen, to hear his wife say, "Why John, I've never had such a job in all my life; if I haven't *been all the morning* plucking the hair off this

rabbit, and haven't done it yet. I feel ready to drop." The idea of a woman ever consenting to be a wife, and yet being aware that she is entirely incompetent (as so many are) to cook a potato, or make a shirt. It may be fairly said that half the food consumed by the working ... classes is more or less spoiled in the cooking; and, in addition, a large and extravagant proportion is wasted. It is marvellous how much money ... is literally thrown away on messes that can hardly be eaten, when, with a little management a good meal might have been provided. English cookery, it has been well remarked, is too frequently a device for rendering meat hard and indigestible. With the best meat in the world, we have the worst cooks, notwithstanding the fact that "Domestic Cookery" books are now to be had from sixpence each of every bookseller. And why is it so? Because, in large numbers of cases, young women are not duly prepared for the position they hope one day to occupy. Indeed, it is amazing how few are properly trained for the ... duties of married life, and the man who marries nothing but the surface of his wife's character, will soon find out to his cost that he has made a fearful mistake. Women study, devote time and money to learn most of the callings of life, and thus prepare themselves beforehand. But for housekeeping, how few women ever think .. *of doing so.* Harriet Martineau, writing some .

time since in the *Cornhill Magazine*, very vividly draws attention to this subject in the following terms :—

“ Take a town case. In a large, old-fashioned, but growing town, there seems to be no such thing as a school appropriate to the wants of the small shopkeeping and superior artisan class. . . . Their houses are not well kept; the rooms are untidy and not even clean; the ways are unpunctual; the meals are badly cooked; the clothes are badly got up; and if there is a servant, there is endless turmoil with her. The mistress says the maid does not do her work; the maid finds her mistress unreasonable and harsh; and the master and the children feel that both the charges are true. There has been so much crying out all over the country for something which shall be to this order of society what our regulated and assisted schools are to the labouring class, that many good citizens and sensible women bestir themselves to see what they can do among their neighbours. Of these, one lady has an experiment of her own. She fits up and opens a convenient house in an easily accessible situation, settles in it a mistress of high qualifications, and a housekeeper who has risen through the ranks of domestic service to be fit for the present business. Under her the girls are to learn household work in the best style, cleaning, cooking, laying the table, and so on;

while the proper school-learning is of a better quality than can be found anywhere else within reach. When the plans are got fairly to work there will be a regular dinner provided for the smallest payment, for girls from a distance ; meantime, the lesson of laying the cloth, etc., goes on for the sake of those who bring their dinners. This lesson is rather baulked, however, and the superiors are much vexed, by the sort of dinners disclosed, viz., stale pastry bought with money given at home for the girls to spend as they like. This phenomenon hastens the plan for the good hot dinner at the school—the roast leg of mutton, or sirloin, with vegetables, the Irish stew, and other good things, to be cooked by the girls, in turn, in view of the table to be kept in the future home of each. But the girls have no mind for the roast beef and Yorkshire pudding, or the stew, or anything else that sensible people like ; they go on buying stale pastry on their way to school, and pay more for it than for the comfortable dinner at their command. In a little while difficulty arises about the industrial part of the schooling. Strange to say, the mothers do not like that their daughters should learn to wash china properly, to clean furniture, rub up silver, and spread a table ; and even the fathers object to any time being given to the art of cookery. On the whole, the very *superior school* learning is graciously accepted,

if not appreciated ; but the industrial element is fatal. The pawnbroker's daughter is absent on the days when it is her turn to sweep a room or make the bread ; the cabinet-maker's girls are always missing on ironing days ; the linen-draper's girls cannot come any more, unless they are excused from all but book and map and pen work ; and thus the scheme is brought to an end, the school is closed, and the husbands and children of these unhappy pupils will have to go through the wretched old experience of domestic discomfort and wrangling, because the wife and mother does not know how to keep house."

She should, therefore, know her position and be able to keep it. Many young women go to a boarding-school to "finish their education" as it is called. Never was there a greater blunder than to substitute accomplishments for domestic habits. True education should prepare a young woman for her peculiar duties as the companion of man and the nursing mother of the rising generation ; she would then be a real treasure, instead of being, as is too often the case, a burden and a snare.

We wish there was a greater disposition on the part of young women to find employment in a well regulated family rather than the factory or the shop. Domestic service has many advantages over such situations. It is all the while fitting *a girl for her ultimate sphere in life ; and young*

men would do well to remember that a neat, well-behaved domestic servant is more likely to make a happy wife and a happy home, than she who "likes her liberty" and talks about the drudgery of household duties.

Mrs. Stowe, speaking on this subject, gives a capital illustration of how she was answered when trying to induce a young woman, a fisherman's daughter, to take some lessons in washing and ironing :—

"My child," she said, "you will need to understand all kinds of housework if you are going to be married."

She tossed her little head ;—

"Indeed, she wasn't going to trouble herself about that."

"But you will get up your husband's shirts?"

"Oh, he must put them out. I'm not going to be married to make a slave of myself."

Yes ; if the truth must be told, we fear thousands marry for a home, for fine clothes, or some other motive far from what they profess. Practically, therefore, they get married under false pretences. Need we wonder that beginning life with a lie should lead to so much misery?

IV. *One who knows the worth of money.*—THE Irish have a proverb which says "If a man desires to be rich he must first ask his wife." Ah, it is a terrible thing for a woman to have notions above *her station* and above your means. As we see

... many of them walk along our streets, and know how their parents are working day and night to "keep up appearances," we ask ourselves the question, what will it cost a year to satisfy those young ladies' notions of dress, house, etc.? It is worth while for *you* to put the same question to yourselves, depend upon it.

.. If you get tied to a woman whose propensity is to buy "great bargains," whether she wants them or not, you will soon find that you have an outlet for your money which will require .. a large reserve to supply. Don't, therefore, be led astray by any "pretty foot," "duck of a bonnet," or the "latest fashion" in dress, for .. these are often only advertisements of an empty mind. Of how many may we say with Cowper:—

: "Her women, insolent, and self-caressed,
 . By vanity's unwearied finger dressed,
 .. Forgot the blush that virgin fears impart
 . To modest cheeks, and borrowed one from art;
 . Curled, scented, furbelowed, and flounced around,
 . With feet too delicate to touch the ground,
 . They stretch the neck, and roll the wanton eye,
 . And sigh for every fool that passes by."

... When the world is filled with real men and women, they will cease playing with these glittering toys. It would be better if a little more .. time and attention were devoted to the cultivation of the *inner* being; for without this, all the ribbons, flowers, and feathers are only vain *show*.

How many young women spend all they get in : finery and tawdriness, who the moment they open their mouths to speak, display such poverty of mind that we instinctively say, "What a pity that such a nice *looking* young person should be so uncultivated in herself!" "When I see a young lady with a flower garden on her head, and a draper's shop on her body, tossing her head about as if she thought everybody was charmed with her, I am sure she must be ignorant, very .. ignorant. Sensible men don't marry a ward-robe or a bonnet box, they want a woman of .. sense, and these dress sensibly." Young men, seek rather a plainly dressed, economical young ... woman : her price is above rubies; for, as Erasmus says, "Love that has nothing but beauty to keep it in good health, is short lived." Many young women see only in marriage an .. easy way to get smart bonnets, fine dresses, and an easy life ; and woe betide the man who unites himself to a woman whose adorning consists of ribbons rather than domestic virtues. No man of sense ever values a woman for the splendour of dress, but for the qualities of her mind.

We are aware that it is often said to be a : female's weakness to be fond of dress and display. It is the all-prevailing thought of many. : They think of nothing else : they dream of it, live for it, and flutter round a draper's shop like *butterflies* round a gaudy flower, ever on the

.. look out for the latest style. It is a great stain upon any woman's character when she is disposed to dress extravagantly. It was once enquired, "If all men were blind, whether women would dress as they do?" We are no advocates for shabbiness, but shabby gentility we abhor; and above all things a finely dressed body covering an empty headed mind. "He who marries a slovenly, dressy girl, and hopes to make her a good wife, might as well buy a goose, and expect it to turn out a milch cow." Many men regard a woman as a pretty plaything, or a cheap cook; but if you want a wife, select a woman who among other things is not given to DRESS, FINEBY, AND RECKLESS SPENDING.

... V. *Seek a person of suitable temperament.*—She should be, as Wordsworth says:—

.. "A creature not too bright or good
 .. For human nature's daily food;
 . For transient sorrows, simple wiles,
 . Praise, blame, love, kisses, tears, and smiles.
 * * * * * *
 . A perfect woman, nobly planned
 .. To warm, to comfort, and command."

. A scolding wife and a smoky chinney are well known illustrations; or as we read in the Book of Proverbs, "as a jewel of gold in a swine's snout, so is a fair woman without discretion." It is better to dwell in the wilderness than with a contentious woman.

This was illustrated well one evening at a bachelors' party, when a guest gave as a sentiment, "The ladies, the sweet briars in the garden of life." Being asked what authority he had for calling them briars, he replied that a friend of his, who had a very sweet-looking wife, had informed him privately that she was a thorn in his side.

Should you select a *vixen*, don't wonder if your friends sometimes say, "I wonder what ever induced him to pick *her up*!"

VI. *See that she is a person of sound character.*— ...
Yes; have nothing to do with a giddy, godless young woman. Depend upon it bad company will end in a bad marriage, for

"The man who weds a loving wife,	...
Whate'er betide him in this life,	..
Shall bear up under all;	...
But he that finds an evil mate,	
No good can come within his gate,	
His cup is filled with gall."	

Go about the matter with *judgment*: not only ask a few questions about her age, education, station, temper, but also about her morals and religion, and if she be a woman whose moral character or habits are unsound, have nothing to do with her. The idea of a respectable young man choosing for his companion and bosom friend a woman whose character is doubtful! If character makes *the man*, how much more so the woman? Be

not even in this matter, "unequally yoked together." BEWARE OF A BAD CHOICE. Go about selecting seriously and soberly, for you can never be too sober to choose a wife.

∴ VII. *Of good health.*—Nothing can be a more serious drawback to the happiness of married life than the absence of health. We shall have more to say of this again; here we would just say to a young man, beware of marrying a sickly young woman. If she has the appearance of being constitutionally predisposed to consumption, or is troubled with "a frightful cough," what can you expect will be the result? If, in addition to this, she has to sustain the care of the house, and perchance the burden of a family, sooner or later "doctor's bills" and constant household disturbances must be expected.

.. No woman who has not a fair share of health to start with, is justified in taking upon herself the responsibilities of a wife, and running the risk of introducing into the world a lot of sickly children; even if blessed with a good constitution, she may expect much to tax her strength. See therefore, young man, that the partner of your choice has *good health*.

∴ VIII. *She should be religious.*—If you are a decided Christian you are bound only to "marry in the Lord." If you have not yet taken upon yourself the name of Christ, then let us persuade you to "*seek first the kingdom of God and his*

righteousness," and then all things else shall be added thereto. Religion is the only safeguard to secure married life from many troubles, and in the event of a family springing up, the "one thing needful" by which to train up the children in the way they should go.

How exquisitely true is the poet's description of a woman without religion :—

"Love may write
His name upon her marble brow ;
The light spring flower may scarcely bow
Beneath her feet; and yet,—and yet,—
Without this chosen grace, she'll be
A lighter thing than vanity."

Seek, therefore, a religious young woman for your wife if you would wish to be truly happy.

IX. *A concluding word specially for yourself.* :
—Never trifle with any young woman's affections, for it is cruel and wicked in the extreme. But be honest and candid. Before you fix the wedding day, see to it that you not only select a suitable person, but that you also have a fair prospect of KEEPING her in comfort, when married life commences. Disdain the thought of taking a woman to be your wife, ere you see clearly that you are able to keep her. You will find that it is much easier to GET a wife than to KEEP ONE properly. The wish to marry ought always to be connected with the determination to get such *an income as will be needful to keep a wife; for*

.. remember, it takes *more* to keep two than one, .. depend upon it, though many think to the contrary before they marry. Resolve then to start in a way likely to secure peace, happiness and prosperity.

And now, having said this much to young men, let us address the young women, bearing in mind, however, that whilst many things need be . said which will suit both sexes, there are matters that need the special attention of all young women who are seeking husbands.



CHAPTER IV.

ADVICE TO YOUNG WOMEN SEEKING HUSBANDS.

I.

BEFORE you consent to accept the addresses of any young man, KNOW SOMETHING ABOUT HIM—his position, connections, pursuits, habits, and companions. What has already been said to the young men, we repeat to you,

MIND WHERE YOU PICK HIM UP.

Women, *we are told, seldom reason.* All many of them know is that they want to get married, so they jump to conclusions. Don't do so, we beseech you, in selecting a husband. Don't run away with the foolish notion that "marriage is a lottery," or that it is "made in heaven," for if you do you will rue the day. About the most fatal blunder you can commit is to contract a bad marriage, and yet how commonly is it done! Before any young man has a chance of giving you any indications of "popping the question," or making known his intentions, find out whether *he is worth having.* Don't be led away by pre-

judice, fancy, impression, or, "love at first sight."

One false step here may involve you in ruin for
 .. life. Never marry a man because you simply
 .. love him. His personal habits may make your
 .. life miserable. You can never live happily
 with a man whose habits you despise. Seek
 therefore one in whom dwelleth good qualities.
 . There are numbers of whom it may be said—

.. "Maidens, like moths, are ever caught by glare;
 . And Mammon wins his way where seraphs might despair."

∴ All they care about is that they want a husband;
 ... but, "Girls, beware of transient young men. Never
 suffer the addresses of a stranger. Recollect that
 ... one good farmer's boy, or industrious mechanic, is
 worth all the floating fops in the world. The
 . allurements of a dandy Jack, with a gold chain
 round his neck, a walking-stick in his paw,
 a threepenny cigar in his mouth, or some honest
 . tailor's coat on his back, and a brainless, though
 .. fancy skull, never can make up the loss of a good
 father's home, and a good mother's counsel, and
 .. the society of brothers and sisters: their affec-
 tions last, while that of such a young man is lost
 in the wane of the honeymoon."

∴ A gentleman, speaking of such a married state
 before his daughter, whom he wished to dis-
 . suade from matrimony, said, "She who marries
 does well; but she who does not marry does

better." "Well, then," said the young woman, "I will do well; let those who choose do better."

II. SEE THAT HE IS RESPECTABLE IN HIMSELF, AND IN HIS CONNECTIONS. "Show me a man's companions, and I will tell you what he is himself," says the old proverb. Yes, it is still true "birds of a feather flock together;" and if you find a young man associates with decent, moral, and religious companions, you have good grounds for the conviction that he has sympathies with the true, the beautiful, and the good. But if, on the other hand, he is the companion of the low, the idle, and the godless, the frequenter of the theatre, the music hall, or the public-house, avoid him as you would a plague spot, or you will find to your sorrow that these seeds of grief will bring forth bitter tears of anguish in after days. Especially notice how he stands with his *parents* (if he have either living). A man who does not live upon good terms with these is certainly wanting in the qualification which saith, "A good son maketh a good husband." We tremble for a marriage that cannot have a father's or a mother's blessing resting upon it.

III. SEE THAT HE IS CAREFUL AND PROVIDENT.— If a young man has not cultivated habits of saving so as to enable him to have a few pounds to call his own by the time he is twenty-one or twenty-two, there has been something wrong in his *habits*, and as prudent habits go very far towards ...

furnishing the means for making home happy, *don't marry a spendthrift*. Before you agree to keep company with any young man, see to it that he has learnt the simple yet important lesson of living *within* his means; and even after you have agreed to allow him to court you, never let him fix the wedding day until you know, not only that he has provided a furnished home of your own to go to, but that he has a good stock of clothes, some books, and other indications that should an opportunity turn up for improving his position, he may be able to avail himself of it; or that he has in the "Post-office savings bank," or elsewhere, a reserve to fall back upon in case sickness or trouble should come upon you. How many a young man for want of a few pounds has been obliged to let slip good opportunities of bettering his position in life! In many ways "a bird in hand is worth two in the bush."

It would be a great advantage too, if our young women did not make themselves *too cheap*. Self respect commands the respect of others. It would be well if our young women generally had a few pounds in the "Post-office savings bank," they would then not be willing to make an engagement with the first young man that offered himself; they would pick and choose rather more wisely, inasmuch as they would have *not only themselves to risk, but perhaps the*

savings of a life-time. Thus, by raising the qualifications, some of our young men would have to look about them rather sharply, or *they* would be left upon the shelf.

IV. SEE THAT HE IS INDUSTRIOUS.—Have nothing to do with a lazy skulking man. He will be sure to bring you to poverty and misery. And as a good preservative from mistake, select one who has a *trade* at his finger ends, and who is also a good workman at his trade. Remember he will have to keep *you* as well as himself in food, clothes, home, etc., and to do this properly he must be able to *earn enough to secure the means of living comfortably*, and it is important that you know whether he has the prospect of doing so. Whatever poets may say or sing of the sweets of poverty, it is a painful thing to be poor; and no man is justified in expecting you to consent to be married until he gives you fair evidence that he has counted the cost of keeping you, and also of bringing up a family. No *pauper* ought to think of making another poorer than himself.

V. SEE THAT HE IS OF GOOD MORAL CHARACTER.—Listen to no word of love from a man who swears, gambles, breaks the sabbath, tipples, or associates with bad companions. Don't run the risk of trying to reform him after marriage; in all probability you will be disappointed if you do. "A woman who receives for her husband a *person of whose moral and religious character*

she knows no more than that it is outwardly decent, stakes her welfare upon a very hazardous experiment." As we have already said to the young man, so we repeat to you, "BEWARE OF A BAD LOT." You may well tremble for a marriage upon which it is impossible to ask God's blessing: and how can this be done when He commands you not to be "unequally yoked together?"

: VI. SEE THAT HE IS HONEST.—True love can only repose in that which is lovely, therefore all dishonesty must sooner or later be hateful. Choose, therefore, a man who holds up his head in the world, and who goes about as if he had a conviction that he is "somebody." One to whom you will feel willing to bend because of his superior abilities, and of whom you will not be ashamed as you walk together along the street.

.. Have nothing to do with a shuffler, or a man who does not say what he means. All kinds of deceit are wrong, and a man who manifests a truckling, dodging spirit is not the man to feel at home with a pure-minded woman. If an honest man is the noblest work of God, then

.. avoid any man who can't look you fairly in the face, and speak out boldly the thoughts of his heart and mind.

: VII. HE SHOULD HAVE A GOOD TEMPER.—If he be of an excitable nature, or of a quiet turn, you will do well to bear in mind the old saying,

that "When Greek meets Greek, then comes the tug of war." "Like" does not "cure like" in tempers, but on the contrary, contrasts frequently work better together. *Let him be a man of sense*, and he will soon learn to accommodate himself to your peculiarities, just as you will find it needful to drop into some of his ways. A man without some spirit in him is not good for much; but a man who lets his spirit control him, instead of controlling his spirit, will give you some trouble, depend upon it, to break him in. Woe betide you if you get married to such a man as one of whom it was once said,—*"If I were a Jew, and not particularly fond of bacon, I should say that he was a hog in his own house,"* for whilst true that an irritable man is like a hedge-hog rolled up the wrong way, tormenting himself with his prickles, it is none the less certain that his bad temper must be a sore punishment to his wife.

VIII. HE SHOULD HAVE GOOD HEALTH.—Yes; for this to a young man who has to earn his living is virtually his stock-in-trade, and without it both of you will soon become bankrupt. We hold it to be morally wrong for any man who is constitutionally diseased with consumption, scrofula, or any tendency to insanity, to seek to perpetuate it upon the world. Every young woman should ask the question, "What has *been the general state of his health?*" And

when she finds the seeds of disease steadily manifesting themselves, she should refuse to marry: for there is the certain prospect of being before long left a widow, with perhaps a young family to bring up as best she may.

IX. HE SHOULD BE RELIGIOUS IN HIS LIFE.—
If you are a religious young woman, then you have no choice—

“Maid, choosing man, remember this:

You take his nature with his name.

Ask, too, what his religion is,

For you will soon be of the same.”

The command is imperative, “Be not unequally yoked together with unbelievers;” and depend upon it, nothing that God has commanded can be innocently neglected; therefore pause ere you wed an ungodly man. A marriage such as this, God cannot bless, inasmuch as it is in opposition to His will.

If, on the other hand, you are not decidedly religious, then allow us in all affection to urge you to seek *first* the kingdom of God and His righteousness, for

“’Tis religion that can give

Sweetest pleasures while we live;

’Tis religion must supply

Solid comfort when we die.”

Those homes have the brightest prospect of happiness upon which God’s blessing descends in *answer to united, believing prayer.*



CHAPTER V.

ADVICE TO YOUNG PEOPLE SEEKING A HOUSE TO LIVE IN.

IF there is an interesting sight, it is that of a young couple, heartily satisfied with each other, having passed through the trying process of "popping the question" and "fixing the day," starting out to seek for a house to live in. May we be allowed to give a little advice to such. In taking a house, or, in a large town, apartments, see to it that the following things are duly considered :—

I. That it is handy to your place of work, and not only pretty and smiling on a summer's day, but likely to be easy of access in the winter and wet weather.

II. That its situation is healthy, free from bad smells, well drained, has good water, that it does not smoke, and is free from vermin of all kinds.

III. That the rent and taxes are such as you can afford to pay.

IV. *Select such a place as you have the means :*

of furnishing with suitable things to make it attractive. Start with *good* things, if they are ever so *plain*. The best things are the cheapest in the end ; and there is this advantage, that they will be always useful for some purpose, if ever you are in a position to remove to a better place. Don't be led away with the mistaken notion of "getting better ones some day."

V. To do this, let all the furniture with which you begin, be **STRONG, WELL SEASONED, and good** as you can afford. Prefer **PLAIN GOOD THINGS**, to **SHOWY FINE ONES**. Nothing looks worse than shabby-fine furniture in a house.

VI. Select those that will be of the *most use*, require the *least care*, and thus will give the *least work* to keep them tidy. The wife will then feel a pleasure in seeing them look nice at all times.





CHAPTER VI.

THE MUTUAL DUTIES OF MARRIED LIFE.

THE happy morning at length arrives
that is to make "twain of one flesh."
Truly we may say :—

" 'Tis sweet to hear the village bells,
Ring out for service holy;
Our hearts, while listening to their knells,
Grow sweetly melancholy.
But how a maiden's bosom swells,
What tears of joy she's shedding,
When first she hears the village bells
Ring blithely for her wedding."

Let those bells ring out impressive thoughts. .
Who could ever think it possible that two hearts ..
apparently so united could ever grow cold and
unloving; and yet frequently, from want of ..
attention and care to the simple duties of daily
life, such has been the case.

Having married, let us now endeavour to state
some of the MUTUAL DUTIES OF MARRIED LIFE.

I. DO NOT EXPECT TOO MUCH.—Many think :..
married life consists of nothing but a path of
roses; soon however you will find that it has



"THE HAPPY MORN AT LENGTH ARRIVES."



its trials as well as its joys, its bitters as well
 ... as its sweets. Married life has been compared
 by some to a lottery, in which there are very
 few prizes and many blanks. Let us therefore
 .. gather together the opinions of some of the
 wisest in all ages, in reference to the duties
 and difficulties of married life.

Says Chaucer, one of our earliest poets :—

“ Marriage is such a rabble and rout,
 ... That those who are out, would fain get in,
 ... And those who are in, would fain get out.”

Says another :—“ Marriage is like a rose-tree
 in full bearing. How attractive are its flowers !
 * But the bright leaves fall after a season, and the
thorns alone remain.”

Another adds :—“ Marriage is like a roast leg of
 mutton on Sunday, served up cold on Monday,
 ditto with pickles on Tuesday, and hashed up on
 Wednesday.”

“ Marriage,” says Selden, “ is a desperate thing ;
 the frogs in *Æsop* were extremely wise : they
 had a great mind to some water, but they would
 not leap into the well because they could not get
 out again.”

: A young couple once went to a clergyman noted
 for his waggishness, to get married. By an innocent
 mistake he began to read from the Prayer-Book
 as follows :—“ Man that is born of a woman is
 full of trouble, and hath but short time to live.”

The astonished bridegroom suddenly exclaimed, "Sir, you mistake; we came to be married!" "Well," replied the clergyman, "if you insist, I will marry you; but believe me, my friend, you had better be buried."

Quaint old Thomas Fuller says:—"Marriage is not like the hill Olympus, wholly clear, without clouds. Yea, expect both wind and storms sometimes, which, when blown over, the air is the clearer and wholesomer for it. Make account of certain cares and troubles which will attend thee."

Rochefoucault, in his "Maxims," says:—"Convenient marriages there certainly may be, but there are no delightful ones."

Franklin, in writing to a newly-married friend, said:—"I am glad you are married, and congratulate you most cordially upon it. You are now in the way of becoming a useful citizen, and you have escaped the unnatural state of celibacy for life—the fate of many here who never intended it, but who, having too long postponed the change of their condition, find at length that it is too late to think of it, and so live all their lives in a situation that greatly lessens a man's value. An odd volume of a set of books bears not the value of its proportion to the set. What think you of the odd half of a pair of scissors? It can't well cut anything; it may possibly serve to scrape a trencher."

Another pays a high tribute of praise in these words :—

.. “The joys of marriage are the heaven on earth,
 . Life’s paradise, great princes; the soul’s quiet,
 Sinews of concord, earthly immortality,
 Eternity of pleasures.”

.. Sir Thomas Bernard also says :—“Of all temporal and worldly enjoyments, the marriage union with a congenial mind, animating a pleasing frame, is by far the greatest.”

Milton beautifully says :—

: “Hail, wedded love, mysterious law, true source
 Of human offspring, sole propriety
 In paradise of all things common else,
 . By thee adult’rous lust was driven from men
 Among the bestial herds to range; by thee,
 Founded on reason, loyal, just, and pure,
 . Relations dear and all the charities
 Of father, son, and brother, first were known.”

.. Johnson writes :—“Marriage is the strictest tie
 ... of perpetual friendship, and there can be no friend-
 ... ship without confidence, and no confidence with-
 . out integrity; and he must expect to be wretched
 who pays to beauty, riches, or politeness, that
 regard which only virtue and piety can claim.
 Marriage has many pains, but celibacy no
 pleasures.”

. Pope thus speaks of the pleasures of married life :—

“Oh happy state! when souls each other draw,
 . When love is liberty, and nature law;

All then is full, possessing and possessed,
 No craving void left aching in the breast ; ..
 E'en thought meets thought, ere from the lips it part, .
 And each warm wish springs mutual from the heart." .

"Marriage is the sunshine of life ; beneath its ...
 genial influence spring up the best affections and
 the noblest virtues of man, which, in the sterility ...
 of selfish celibacy, would have lain dormant and
 useless. It is the source of virtuous pleasure in .
 youth, the balm and solace of old age." .

Tupper wisely says :— .

"Marriage is a figure and an earnest of holier things .
 unseen,
 And reverence well becometh the symbol of dignity and
 glory,
 Keep thy heart pure lest thou do dishonour to thy state ; .
 Selfishness is base and hateful ; but love considereth not .
 itself.
 The wicked turneth good into evil, for his mind is warped ..
 within him.
 Now this is the sum of the matter, if ye will be happy in ..
 marriage,
 Confide, love, and be patient ; be faithful, firm, and holy." ...

Thomson, speaking of the married pair,
 says :—

"What is the world to them, :
 Its pomp, its pleasure, and its nonsense al ?
 Who in each other clasp whatever fair .
 High fancy forms, and lavish hearts can wish
 Or on the mind, or mind illumined face,
 Truth, goodness, honour, harmony, and love,
The richest bounty of indulgent heaven." .

∴ “Love is the life and soul of marriage, without which . . . it is a most miserable and uncomfortable society, and no better than a very living death. This makes all things easy; the want of it .. maketh all things hard. Where love is abundant it makes a supply of all other wants; where that is .. defective it breeds alike defectiveness of all other .. duties. Love sweetens and seasons all estates; .. love breaketh and composeth all controversies; .. love ruleth all passions; it squareth all actions. .. It is, in a word, the king of the heart, which, in whom it prevaieth, to them is marriage itself— a pleasing combination of two persons into one home, one purse, one heart, one flesh.” *

: “Hail, wedded love! by gracious heaven design’d,
 . At once the source and glory of mankind!
 .. ’Tis this can toil and grief and pain assuage,
 . Secure our youth and dignify our age;
 . ’Tis this fair fame and guiltless pleasure brings,
 And shakes rich plenty from its brooding wings;
 ... Gilds duty’s roughest path with friendship’s ray,
 . And strews with roses sweet the narrow way.”

.. “A happy marriage has in it all the pleasures of friendship, all the enjoyments of sense and reason, and indeed all the sweets of life.”

. “Marriage is the hinge of all kindred, the .. capital link of the chain that binds society together.”

, “Though single life may make a man like an

* *Whateley’s “Bride Bush”* (1619), p. 31.

angel, marriage in very many things makes the Christian pair like Christ."

Jeremy Taylor says:—"marriage has in it less : of beauty, but more of safety, than the single life. ... It hath not more ease, but less danger; it is more .. merry and more sad; it is fuller of sorrows and ... fuller of joys; it lies under more burdens, but it ... is supported by all the strength of love and charity, and those burdens are delightful. Marriage is the mother of the world, and preserves kingdoms, and fills cities and churches and heaven itself. Celibacy, like the fly in the heart of the apple, dwells in perpetual sweetness, but sits alone, and is confined, and dies in singularity; but marriage, like the useful bee, builds a house, and gathers sweetness from every flower, and labours, and unites into societies and republics, and sends out colonies, and feeds the world with delicacies, and obeys their king, and keeps order, and exercises many virtues, and promotes the interest of mankind: 'tis that state of good to which God hath designed the present constitution of the world."

"What a delicious breath marriage sends forth!
The violet's bed not sweeter! Honest wedlock
Is like a banqueting-house built in a garden,
On which the spring flowers take delight
To cast their modest odours."

Such being the varied opinions of eminent

... writers upon the subject, it is evident that if you desire to be happy

... II. YOU SHOULD CONTINUE COURTING.—The desire to please should by no means end on the wedding-day. It frequently happens that both parties think all is done for securing each other's happiness when the marriage ceremony is performed. Never was there a greater mistake.

Says Spencer—

“ Love is life's end ! an end but never ending ;
 All joy, all sweets, all happiness awarding,
 .. Love is life's wealth (ne'er spent, but ever spending),
 .. More rich by giving, taking by discarding,
 .. Love's life's reward, rewarded in rewarding ;
 . Then from thy wretched heart fond care remove ;
 . Ah ! shouldst thou live but love's sweets to prove,
 ... Thou wilt not love to live, unless thou live to love.”

Courting often ends where marriage begins. It should be the very reverse if happiness is to continue. Many are apt to say, “ Oh, the honeymoon cannot last for ever ! ” and why not ? simply because each party forgets to continue those little attentions which beget much love, and from which so much pleasure is derived during the courting days.

.. The happiness of married life consists mainly of a twofold duty enjoined in the word of God.

... I. The husband's permanent love to his wife.

.. II. The wife's willing obedience to the husband.

St. Paul's words indicate the mutual duties of husband and wife.

“ *Husbands, love your wives.* ”

“Wives, submit yourselves to your husbands.”

We shall see in detail, presently, *how* these duties can be best discharged. Meanwhile, let us consider how, in this “limited liability company,” we may best promote its prosperity and secure its happiness, both for time as well as for eternity.

Let us enter the newly-furnished house, and see the newly-married pair installed in their *own* home. It is their *castle*, and *only theirs*. When they shut the door they shut out the world, but they shut in themselves to all the joys of married life. They may well say with Goldsmith—

“How small of all that human hearts endure
That part which laws or kings can cause or cure!
Still to ourselves in every place consign’d,
Our own felicity we make or find :
With secret course, which no loud storms annoy,
Glides the smooth current of domestic joy.”

They do not love in order to be happy, but : they are happy because they love ; and if each ... were to ask the question, “How shall this union be made to contribute the most to our happiness?” the only reply would be, “Let us both resolve, .. by God’s help, to be as happy together as possible, and in order to do this, *let us continue ... courting all the days of our lives ;*” or say to each other, in the words of Gerald Massey—

“Oh let us walk the world, so that our love
Burn like a blessed beacon, beautiful,
Upon the walls of life’s surrounding dark.”

∴ To do this, resolve to *do all you can to increase each other's happiness in every possible way*, and make up your minds to be happy. God has
 ... ordained that happiness, like every other good thing, should cost us something; hence, it is important that having obtained the object of your desires, you should now enquire what are the best means of *preserving the love and perpetuating the happiness* that has fallen to your lot. We must
 · here also begin well, if we wish to continue well.
 · Lord Chesterfield well observes:—

∴ “Aim at perfection in everything, though in most things it is unattainable. However, they who aim at it and persevere will come much nearer to it than those whose laziness and despondency make them give it up as unattainable.”

∴ There is a great necessity for this being done, for as Dr. Johnson truly observes: “The whole
 ... endeavour of both parties, during the time of courtship, is frequently to hinder themselves from being known; to disguise their natural temper and real desires, in hypocritical imitation, studied compliance, and continued affectation. From the time that their love is avowed, neither sees the
 .. other but in a mask; and the cheat is managed often on both sides with so much art, and discovered afterwards with so much abruptness, that
 · each has reason to suspect that some transformation has happened on the wedding night, and that by a *strange* imposture, as in the case of Jacob,

one has been courted and another married." If therefore married persons expect to love one another throughout life, however long the journey may be, they must study to make themselves worthy of one another's love. We cannot love what is unlovely. Happiness will not come to us unless we pursue the proper method of obtaining it. Some there are who tell us that "the pleasure of expecting enjoyment is often greater than that of obtaining it, and that the completion of almost every wish is found a disappointment." If this be true, then *determine to be happy*. You must expect to meet with many things to interrupt your quiet enjoyment of life. Never mind; *look at the bright side of things*; or, as the old saying has it, "Never cross a bridge until you come to it." Aim to be happy every day.

III. MODERATE YOUR EXPECTATIONS.—Remember, you took each other for "better or worse," and of course you ought to expect your share of the trials common to human life. Some there are who would say, after a few years of married life, "Ah, sir, I took my husband for better or for worse, but it's been all worse and no better so far." Others, thank God, can say that married life has been to them a source of continual joy.

Joseph Brotherton, when M.P. for Salford, said, in his place in parliament, that he was a rich man; "but that his riches consisted not in the abundance of the things which he possessed, but in the fewness of his wants."

... "One very common source of unhappiness to young people is the extravagance of their anticipations. They expect too much. They do not know how little life can afford, and hence they are often disappointed."

. Don't expect the sun always to shine. Cloudy days are sure to come now and then. Even some of the wisest men have found married life not to be altogether a path of roses; some, indeed, the very reverse. Take for instance the following collection of facts from "Lacon in Council."

∴ "The rare occurrence of genius with domestic comfort is perfectly awful. Take Dante, the exile, .. who left his wife never wishing to see her more; . take Tasso, wifeless; Petrarch, wifeless; Ariosto, . wifeless; Milton, thrice married, but only once . with much comfort; Dryden, wedded, like Addison, to a title and discord; Young lives alone till . past fifty; Swift's marriage is no marriage; . Sterne's, Churchill's, Byron's, Coleridge's, marriages, broken and unhappy. Johnson had a wife, .. loved, and soon lost her. It is almost enough to make women tremble at the idea of allying themselves with genius, or giving birth to it. Take the philosophers—Bacon, like his famous legal adversary, Coke, seems to have enjoyed little domestic . comfort, and speaks, for, as he says, 'certain grave reasons,' disapprovingly of his partner. Our . metaphysicians—Hobbes, Locke, Bentham, Butler—are as solitary as Spinoza and Kant. The

love children is not necessary to be a father, and that we may "love our brethren of mankind" without being bribed thereto by Wordsworth's "dower of clustering charity."

IV. BE PREPARED TO BE DISAPPOINTED IN EACH ... OTHER.—Don't startle, we pray you, for to be forewarned, we are told, is to be fore-armed. Hence we say, be prepared to be disappointed in each other. Yes, the sun has spots, and so has the loveliest human being; and you will not be long .. together before you find out that some shortcoming will manifest itself, and will call forth the exercise .. of some of the Christian graces to which we wish to refer; and in making the following remarks, allow us to say that as we do not expect perfection, neither do we anticipate that all our suggestions . will be needful, but at the same time they are given as general hints to make home happy, and if the cap does not fit please not to wear it; if it does, then by all means put it on. Especially, . remember *not to cultivate the habit of fault-finding*, ... rather praise the virtues than look for the failings ... of each other, and *beware of the first dispute* with ... one another. This is a simple piece of advice, but depend upon it if it is carefully regarded it will ... long preserve the peace of your home, and secure in no small degree that happiness which properly belongs to the married life.

V. BEAR AND FORBEAR WITH ONE ANOTHER, for ... *it is true that—*

phanes, Anacreon, Lucretius, Virgil, Horace, Voltaire, Rousseau, Swift, Pope, Goldsmith, Heine, Balzac, Beranger, Sainte-Beuve; and, in our own country, Irving and Thoreau, never married. In the kindred arts, the great names of Beethoven and Michael Angelo, of whom their biographers assert, not only that they were not married, but that they never loved in any but a Platonic sense, are enough to cite. Of female writers many of the most eminent, from Miss Austen, the excellent teller of domestic tales, to Miss Martineau, Miss Cobbe, Miss Howitt, and Miss Bremer, never took husbands; while others, like Miss Bronte, found that matrimony put a needle between their fingers instead of a pen. Almost all the great writers of the Middle Ages were ecclesiastics, and of course celibates. A large proportion of the writers whose works belong to the same general class as Lamb's, whose privilege it is to enliven, cheer, and sweeten life, were either bachelors or unfortunate husbands. Happy or not themselves, they have been the cause of happiness to others, have reached the secret springs of laughter and of tears, and by those touches of nature which make the whole world kin, have awakened the better selves of their readers, and communicated to them the love for their fellow-beings with which their own hearts were filled. The writings of Goldsmith, Irving, and Lamb, abound in proofs that to love women *it is not necessary to be a husband, that to*

Family life will claim every day some little sacrifice. It is only thus that true love can be made known; and wherever the spirit of selfishness is allowed to take its place, discord will assuredly follow. "The duty of the wife is to recognise fully, simply, and joyously the authority of her husband: the duty of the husband is to recognise fully, simply, and joyously the equality of his wife."

To the wife, we would specially say, *Concession is your duty* rather than your husband's; and never close your eyes in sleep till you have tried to be reconciled if any little dispute should have occurred between you. A conciliatory spirit will always add largely to the happiness of home.

VII. TRY TO HIDE ONE ANOTHER'S FAULTS, for you will soon find that Mary is not quite an angel, nor is John altogether immaculate. Perfection is not the lot of fallen man; and if ever love should be blind, it should be blind to one another's faults. Above all things, don't go abroad to speak of each other's frailties; a husband or a wife ought not to speak of the other's faults to any but themselves. Says quaint old Fuller:—

"Jars concealed are half reconciled; while, if generally known, 'tis a double task to stop the breach at home and men's mouths abroad."

Hitches will occur, but many bad results may be avoided by a resolution well kept on both sides to cloak and forgive offences—to say with *Milton*:—

“Let us no more contend, nor blame
 Each other, blamed enough elsewhere; but strive,
 In offices of love, how we may lighten
 Each other's burden, in our share of woe.”

For the skill to make a wound and the skill to cure it are very different things. The former is most frequently cultivated, while the latter, though the more valuable, is least appreciated.

VIII. STUDY TO ADAPT YOURSELVES TO ONE ANOTHER'S TEMPEERS.—Alas! how many marriages are made unhappy for want of command of temper. The one saying, “I shall do as I like;” and the other flying off in the opposite direction, and saying, “You shan't, though.” Now, be it remembered, we are not sent into the world simply to do as we *like*, but as we *ought*. Duty is the way to happiness; and nothing good can be kept without a very determined effort. It is the perfection of the character of a wife, says Hannah Moore:—

“To study household good,
 And good works in her husband to promote.”

Strive therefore to draw out each other's good qualities, and at the same time, if possible, to avoid arousing any of the evil ones. Cultivate a desire to please, on the one hand, and a desire to *be* pleased, on the other; then strife and contention will have but little chance of any existence. You will “catch more flies with honey than with vinegar,” says the old

proverb. Try the experiment in daily life, and see how well it will work for good.

"Since trifles make the sum of human beings, ::
 And half our misery from our foibles spring; ::
 Since life's best joys consist in peace and ease, ::
 And though but few may serve, yet all may please: ::
 Oh! let the sanguine spirit learn from hence, .
 A small unkindness may give great offence. ...
 To spread large bounties, though we wish in vain, .
 Yet all may shun the guilt of giving pain. ...
 To bless mankind with tides of flowing wealth, .
 With rank to grace them, or to crown with health,
 Our little lot denies; yet liberal still, .
 Heaven gives its counterpoise to every ill. ...
 Nor let us murmur at our stinted powers, ..
 When kindness, love, and concord may be ours. ...
 The gift of ministering to other's ease, .
 To all her sons, impartial, she decrees; .
 The gentle offices of patient love, .
 Beyond all flattery and price above; .
 The mild forbearance at a brother's fault, ..
 The angry word suppressed, the taunting thought; ..
 Subduing and subdued, the petty strife ..
 Which clouds the colour of domestic life:
 The sober comfort, all the peace which springs ..
 From the large aggregate of little things;
 On these small cares of daughter, wife, or friend, .
 The almost sacred joys of home depend; .
 There sensibility thou best mayst reign,
 Home is thy true, legitimate domain."

IX. THE BIBLE BIDS MARRIED PEOPLE TO BE ::
 MUTUALLY RESPECTFUL.—Many married people seem ...
to act as if the wedding ceremony put an end to the

. endearments of courtship. How many a working
 man forgets to say "My dear" to his wife, who,
 . while courting, lavished all kinds of honied words
 . upon her. Depend upon it, respect for each
 other should lead to a continuation of those
 . marks of devotion which were so acceptable
 .. in the days of courtship. "True love," says
 Coleridge, "is the completion of one being in
 . another." Why, therefore, should not a man
 treat his wife with all the respect of a sweet-
 . heart? For, as Matthew Henry says, "If man
 is the head, she is the crown to her husband, the
 crown of the visible creation. The man was dust
 refined, but the woman was dust double-refined
 —one remove further from earth;" or, as Dr.
 . Adam Clarke puts it, "the female has what man
 .. wants, beauty and delicacy. The male has what
 . the female wants, courage and strength. The one
 is as good in its place as the other." Such being
 the case, then let due honour be given to each
 . other on all occasions. Many wait for some great
 opportunity for showing themselves off, forget-
 ... ting that the happiness of life is made up of every-
 day duties.

.. X. BE READY TO EXERCISE SELF-DENIAL.—Re-
 member, you are not to expect to have it all your
 own way. And if you are ever so wise, there
 . must be many things of which you are ignorant;
 ... hence, act upon the maxim that "you are never
 too old to learn." In doing so, you will often

find that many things will have to be given up in order to get through the world smoothly. It is of no use to stand up rigidly for your individual rights, and expect quietly to have it all your own way. On the contrary, in the married state—

“Thy freedom bartered for a pleasing chain,
 New cares require a double load of pain.
 Thy tender infants, eloquent to move,
 Call for the duties of parental love;
 To thee, the wants of thy loved consort call,
 To thee, the father, husband, friend of all.”

XI. CONFIDE IN EACH OTHER. THERE SHOULD BE NO SECRETS BETWEEN MAN AND WIFE.—Emphatically we would say: Be candid, honest, and faithful to each other.

“Let no one have thy confidence, O wife, saving thy husband.
 Have not a friend more intimate, O husband, than thy wife.”

Said Lord Bolingbroke:—“If I was making up a plan of consequence, I should like first to consult with a sensible woman.” Many a man has been saved from disastrous speculations by consulting his wife; many a man has been ruined by the wife allowing some other person’s judgment to interfere between her and her husband. Never listen to any one for a moment who whispers, “Don’t tell your wife” or “husband.” You ought not to be ashamed to consult *one another* upon any step that is to be taken.

“As one very wisely says: “Once give your mind to suspicion, and there will be sure to be food enough for it. In the stillest night the air is filled with sounds for the wakeful ear that is resolved to listen.”

“For souls that carry on a blest exchange
Of joys they meet with in their heavenly range,
And with a fearless confidence make known
The sorrows sympathy esteems its own,
Daily derive increasing light and force
From such communion in their pleasant course;
Feel less the journey’s roughness and its length,
Meet their opposers with united strength;
And, one in heart, in interest, and design,
Gird up each other to the race divine.”

Therefore be frank with one another; for let a man think what he may, his wife’s counsel is worth seeking. “She will often see what is right, and actually do it, before the husband has finished his deliberations;” or, as another says—“When a man has toiled step by step up a flight of stairs, he will be sure to find a woman at the top, but she will not be able to tell *how she got there.*”

XII. ROW TOGETHER IN THE SAME BOAT.—Married life has been compared to a boat with a couple of rowers. Now we all know that if two persons occupying one boat wish to go along the stream pleasantly, it is necessary for each of them to row in the same direction. *Should one pull one way and the other another,*

the only result would be going round and round, until at length, fatigued and exhausted, one or the other would have to give way. Strength and time would thus be wasted instead of being devoted to making progress.

“When souls that should agree to will the same,
To have one common object for their wishes,
Look different ways, regardless of each other,
Think what a train of wretchedness ensues !”

But if on the other hand you resolve to pull together, however strong the current may be against you, you will be able to make some progress up the stream. A more lovely sight is rarely seen than a married couple thus influenced by this mutual spirit of help. It is truly joyous to see them,

“When thought meets thought ere from the lips they ..
start,
And each warm wish springs mutual from the heart.” ..

XIII. RESOLVE TO LIVE WITHIN YOUR MEANS.— ∴ And in order to this, let one of your first efforts .. be to find out how much it costs you weekly for household expenses. Then lay by that weekly sum for housekeeping. Nothing is so detrimental to home happiness as the habit of living from hand to mouth. In some houses how often do we find just as dinner is ready that the salt is wanted ; and when that has been sent for, it is *found* that some other trifling article has been *overlooked*. At tea-time matters are often in the .

.. same plight. Now by a little prudent fore-
 . thought this may be prevented. Above all things,
 it is your duty to see that your household ex-
 . penses never *exceed* your income; and it is worth
 the effort to keep them always below it if pos-
 ... sible. By doing this you would save that con-
 stant source of trouble between husband and wife,
 . namely, *expense*. Make up your mind to *pay as*
 . *you go* : you cannot think how much trouble it
 will save, if you resolve to act upon this plan.

... *Never run into debt*, “that bottomless pit which
 swallows up all confidence, peace, and com-
 fort, and often all truth, honour, and manliness.
 . Better to live and die in the meanest circum-
 stances than to exist under this incubus, which
 ... has pressed down thousands prematurely into
 . their graves.” And why is this the case? Be-
 cause many live at random instead of by rule.
 This makes all the difference. Hence we have
 .. the proverb which says, “No man is thoroughly
 ruined until he is badly married;” or, as the Irish
 . proverb puts it, “If a man desires to get rich he
 . must first ask his wife;” for a man may work
 ... ever so hard; but if his wife be not a good
 manager, no money will keep him from the work-
 .. house. Women should remember that they are
 . given by God not so much to help their husbands
 ... to spend, as to help them to get a living.

“For a man may spare,
 And aye be bare

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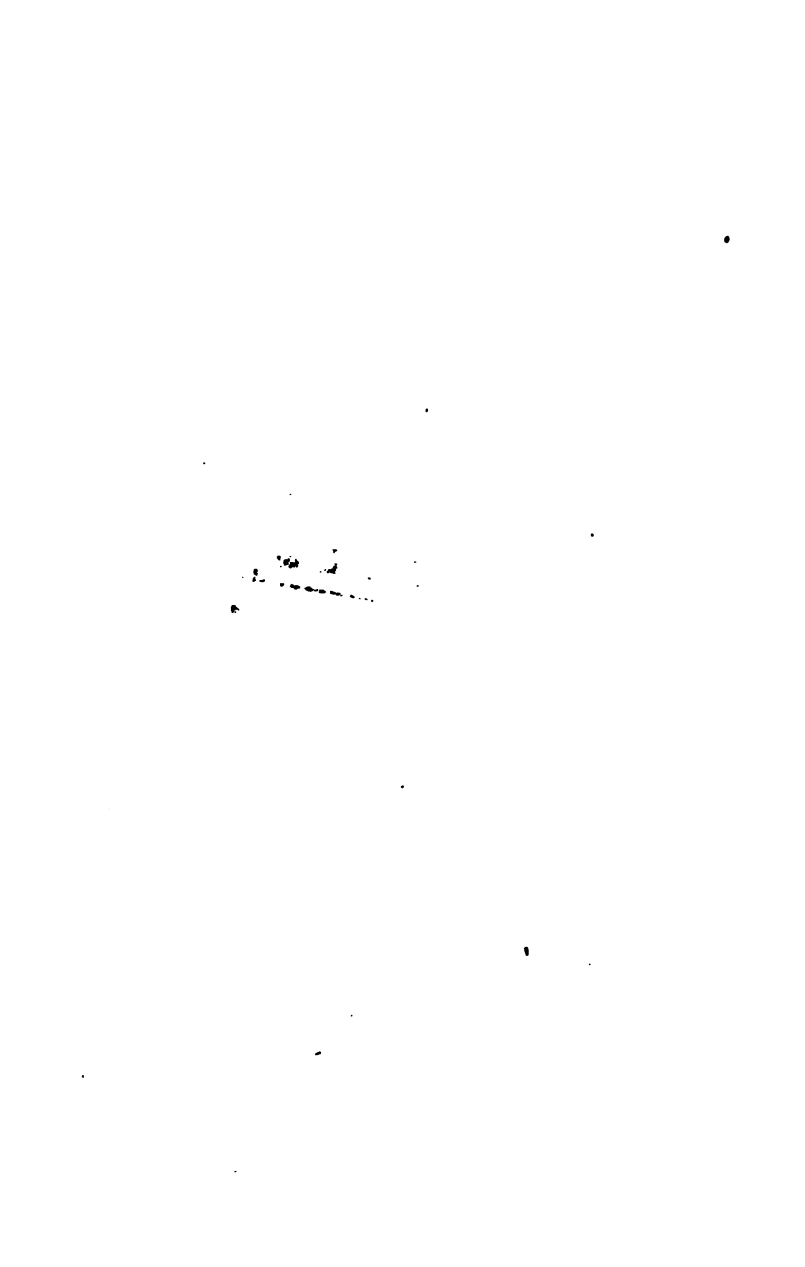
If his wife be naught,
If his wife be naught :

But a man may spend
And have to the end
If his wife be aught,
If his wife be aught."

Many a house might be better managed if the wife would now and then ask her husband's opinion on questions of domestic policy. And many a husband would act wisely in telling his wife more about the "length of his purse." Let every man therefore cultivate frankness with his wife, and every wife frankness with her husband.

XIV. SEEK THE IMPROVEMENT OF ONE ANOTHER. :
—Be anxious for each other's *immortal* as well as temporal welfare. If true love never grows old—nor becomes grey, nor wrinkled, but is eternal—then what a glorious privilege to aid its growth in beauty. Says one, "To see a young couple loving, is a sweet sight; to see an old couple loving, is the best sight of all." If so, then let the husband say :—

"True wife! fond wife! let us together lean :
Like trees with intertwining boughs, that so
Brave angry skies, whatever winds may blow :
And, though there interpose a cloudy screen,
Lift up their heads towards the blue serene,
From whence the sunbeams and the raindrops flow,
By which they gather strength, and taller grow,
And keep their shoots and saplings fresh and green.





"HAVE A FAMILY ALTAR OF YOUR OWN."

(Page 79.)

True wife! fond wife! we have together stood
 Through years of trial, each supporting each;
 Ever unto the infinite and good,
 Thy thoughts than mine have higher, wider reached
 And I have felt how true the wise one's word;
 Thou art indeed a gift, a favour from the Lord!"

By constant growing together, even trees and branches at length become inseparably entwined.

XV. HAVE A FAMILY ALTAR OF YOUR OWN.—

"Wherever the family appears in its beauty,
 wherever moral health is fortified, wherever life
 presents itself at once in its austere and its
 smiling aspects, wherever we find united pro-
 gress, manly effort, tenderness, vigour, harmless
 mirth, deep sorrows accompanied by genuine
 consolations; in short, a lofty happiness, and the
 true apprenticeship of life, you will find that
 those who love and support each other, together
 bend the knee."

If such be the case, then let us recommend
 the practice of daily reading the Bible, however
 small a portion; and also of seeking God's bless-
 ing by prayer. By this means you will best secure
 a virtuous, moral, happy, and godly home; a centre
 from which shall radiate an influence for good on
 all around, and help to prepare each other for the
 better land above; for as Southey truly says,—

"They sin who tell us love can die.
 With life all other passions fly,
 All others are but vanity.
 In heaven ambition cannot dwell,

Nor avarice in the vaults of hell.
 Earthly these passions as of earth,
 They perish where they had their birth;
 But love is indestructible!
 Its holy flame for ever burneth,
 From heaven it came to heaven returneth;
 Too oft on earth a troubled guest,
 At times deceived, at times oppressed;
 It here is tried and purified,
 Then hath in heaven its perfect rest.
 It soweth here with toil and care,
 But the harvest-time of love is there!"

XVI. IF BLESSED WITH CHILDREN, ALLOW US FIRST to say, that under God you have great duties to discharge, and great responsibilities to bear. It has been well said, "that a child in a mother's lap, is God's unsolved problem." How serious therefore the work of training up a child. The subject is too vast for description in this place, and we must be content with a word or two of brief advice.

Mothers, teach your children to be—

1. Provident and careful in their habits.
2. Industrious.
3. Simple in their wants and tastes.
4. High in their views of duty and religion.
5. To value things at their right worth.
6. To avoid intoxicating drinks and smoking.

To encourage children to drink is to establish a nursery of drunkards. Make it your study to *practise the virtues and shun the vices we have*

mentioned; you will thus help to raise our nation's character. The foundation of our national character, it has been said, is laid by the mothers of our country. Yea, "the strength of our country is forged under the smoke that rises from its happy household fires." Such being the case, aim at the formation of your child's character, *first by teaching it to govern itself*. Paley says,—"To send an uneducated child into the world is little better than to turn out a mad dog or a wild beast into the streets." And a man is no more justified in rearing his family after this fashion, than he would be in training a wild beast to let loose upon the community. Remember, that children will either be happy at home, or discontented and seek their happiness from home. Try therefore to make home the brightest spot they can see or enjoy. Let our children say:—

: "Home's the resort of love, of joy, of peace;
 So says the bard, and so say truth and grace;
 Home is the scene where truth and candour move,
 The only scene of true and genuine love.
 To balls and routs for fame let others roam,
 Be mine the happier lot to please at home;
 Clear then the stage, no scenery we require,
 Save the snug circle round the parlour fire."

By way of illustrating the importance of training children wisely, let us give the following extracts.

"The most common of all human complaints . . . is parents groaning under the vices of their children."—*R. Cecil*.

"Good laws will not reform us, if reformation . . . begin not at home."—*Richard Baxter*.

"No greater harm is done to Christendom . . . than by the neglect of children ; therefore, to advance the cause of Christ, we must begin with them."—*Martin Luther*.

"I think I may say, that of all the men we . . . meet with, nine parts of ten are what they are, good or evil, useful or not, by their education."—*Locke*.

"The most important thing in this world, next . . . to the soul's salvation, is the taking care of children ; and yet there is no subject on which there is so much ignorance as on this."—*H. W. Beecher*.

"The last thing forgotten in all the reckless . . . ness of dissolute profligacy, is the prayer or hymn taught by a mother's lips, or uttered at a father's knee ; and where there seems to have been any pains bestowed, even by one parent, to train up a child aright, this is in general more than ordinary ground for hope."—*The Experience of a Prison Chaplain*.

"I have long felt that until the fathers and . . . mothers are better men and better women, our schools can accomplish comparatively little. I believe that any improvement that could be . . .

brought to bear on the *mothers* more especially would effect a greater amount of good than anything that has yet been done.”—*Earl of Shaftesbury*.

Try to realise the following picture.

ARE THE CHILDREN AT HOME?

“EACH day when the glow of sunset
Fades in the western sky,
And the wee ones, tired of playing,
Go tripping lightly by,
I steal away from my husband,
Asleep in his easy chair,
And watch from the open doorway
Their faces fresh and fair.

Alone in the dear old homestead
That once was full of life,
Ringing with girlish laughter,
Echoing boyish strife,
We two are waiting together ;
And oft, as the shadows come,
With tremulous voice he calls me,
‘It is night ! are the children home?’

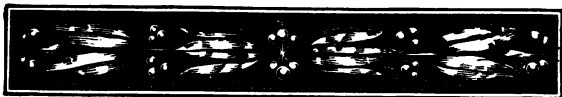
‘Yes, love !’ I answer him gently,
‘They’re all home long ago ;’—
And I sing, in my quivering treble,
A song so soft and low,
Till the old man drops to slumber,
With his head upon his hand,
And I tell to myself the number
Home in a better land.

Sometimes, in the dusk of evening,
I only shut my eyes,
And the children are all about me,
A vision from the skies :
The babes whose dimpled fingers
Lost the way to my breast,
And the beautiful ones, the angels,
Passed to the world of the blest.

With never a cloud upon them,
I see their radiant brows :
My boys that I gave to freedom,—
The red sword sealed their vows !
In a tangled Southern forest,
Twin brothers, bold and brave,
They fell : and the flag they died for,
Thank God ! floats over their grave.

And still as the summer sunset
Fades away in the west,
And the wee ones, tired of playing,
Go trooping home to rest,
My husband calls from his corner,
' Say, love ! have the children come ?'
And I answer, with eyes uplifted,
' Yes, dear ! they are all at home ! ' "





CHAPTER VII.

SPECIAL DUTIES OF THE HUSBAND.

THE New Testament is full of teaching upon this subject, and we may therefore briefly introduce our remarks by gathering together its lessons.

We are taught there that,—

Christ loved the Church and gave Himself for it.

He watches over it with unceasing solicitude.

He counts the wrongs done to her, as done to Himself.

He provides for her necessities day by day.

He pardons (for the great love He bears her) all her offences.

He directs her by His counsel in every difficulty.

He supports her in every sorrow.

He lends a ready ear to all her complaints, and

He sympathises with all her weaknesses.

From these general principles we may easily gather that the husband is expected to be faithful to the trust committed to his charge, therefore—

I. PROVIDE FOR THE SUPPORT OF YOUR WIFE.— :
 It is one thing to get a wife, but it is another to .
 be able to keep her as she ought to be kept. “ If
 a man provide not for his house, he hath denied
 the faith, and is worse than an infidel,” said Paul.
 “ If God hath thus honoured thee with such a
 wife, understand, O man, thine own happiness, ..
 and digest it seriously, with thanks to him who
 hath framed her so, and brought her so framed
 into thy bosom ! Let her find by good experience ..
 there is no love lost ; but let thy heart rest in her ..
 and trust to her. Seal her a bond of thy sure
 and faithful respect again, and let her see she
 hath not a wearisome Nabal to do with, who
 cannot value that which is precious in her at a
 due rate. Set her as a signet on thy right hand,
 and let her be nearer thine heart than thy costliest .
 jewel. Let it not be enough that thou canst love .
 one who hath honoured thee more than all thy
 wealth or birth could do ; but procure her honour ..
 in all places, and suffer none to eclipse her worth.
 ‘ Give her of the fruit of her hands, and let her
 works praise her in the gates.’ ” *

And again, to quote from a more modern :
 writer :—“ When your work is done, and the wage
 is in your hand, I pray you to honour the fruit ...
 of your life’s work too much to guzzle it away
 at the gin shop, or to squander it on those taw-
 dry bits of finery in which silly women take the

* *Rogers’s “ Matrimonial Honour,”* p. 316, 1842.

.. same delight that silly men do in drams. Do not let the chief fruit of the toil which God honours as He honours no conqueror's work, run down .. the sink of a dram shop. Do not despise it so .. utterly ; do not put it to such shameful use. One of the saddest things in our social condition— .. yes, I think the very saddest—is the fact, that it .. is constantly proved that skilful labourers, who earn ample wages, are the most reckless drinkers, .. and keep their families in most miserable igno- .. rance and want. In fact, they earn too much money, more than they care or know how to spend .. intelligently. Instead of a nice, tidy, cheerful little house, with its bit of garden, its comfortable parlour, and all the means of bringing up a family so as to set them on respectably in life, and put the chance of wealth and influence within .. their reach, they are content to muddle on in a wretched hovel, which a hodman might grumble .. at for a lodging. They let the poor wife slave, and the children roll and fight in the gutters, while they swill down their hardly-earned wages at the beer-shop, or every few weeks disappear, Heaven knows where, 'on the spree.' As a .. rule, it is not the poorest that are the hardest drinkers ; it is the skilled workman, the man who might make his labour the basis of as honourable and beautiful a home life as any that is lived in England—that is in the world.”*

* *Rev. J. Baldwin Brown's "Home Life," p. 109.*

II. MAKE YOUR HOME YOUR CASTLE.—Dr. Knox : observes:—"The general voice of the experienced ... has in all ages declared that the truest happiness is to be found at *home*." If this be true then, if ever you are to be happy in this world, HOME MUST BE YOUR HAPPIEST PLACE; and if it is not, brother, try and find out the cause, and, if possible, have it removed without delay. Say, "Here is a wrong, I intend to right it at once." When a married man, a husband, or a father, is fond of spending his evenings abroad, it implies something bad, and it predicts something worse.

"As a bird that wandereth from her nest,
So is the man that wandereth from his place."

And—

"The first sure symptom of a mind in health,
Is the rest of heart and pleasure felt at home."

Home is the test of character. Tell us what a man is at home, and we will tell you what he is worth. The idea of any right-minded man leaving the comfort of his own fireside for the company of the taproom or bar-parlour! Depend upon it, that if a man goes to the public-house for cream, his wife will have to drink skim milk at home before long. For he who spends his money in such places is going the shortest road to buy *his own poverty*, and ought not to complain if he

· finds himself at last in the workhouse. To how many would the expostulation contained in the following beautiful lines apply?—

- : “You took me, William, when a girl, unto your home and heart,
- .. To bear in all your after-fate a fond and faithful part ;
- . And, tell me, have I ever tried that duty to forego,
- . Or pined there was not joy for me when you were sunk in woe ?
- ... No ; I would rather share *your* tear than any other’s glee,
- ... For though you’re nothing to the world, you’re ALL THE WORLD TO ME.
- . You make a palace of my shed, this rough-hewn bench a throne ;
- .. There’s sunlight for me in your smiles, and music in your tone.
- .. I look upon you when you sleep—my eyes with tears grow dim,
- . I cry, ‘ O Parent of the poor, look down from heaven on him ;
- . Behold him toil from day to day, exhausting strength and soul :
- . Oh, look with mercy on him, Lord, for Thou canst make him whole !’
- And when at last relieving sleep has on my eyelids smiled,
- . How oft are they forbade to close in slumber by our child ?
- . I take the little murmurer that spoils my span of rest,
- . And feel it is a part of thee I lull upon my breast.
- . There’s only one return I crave, I may not need it long,
- .. And it may soothe thee when I’m where the wretched *feel no wrong :*

I ask not for a kinder tone, for thou wert ever kind ;
 I ask not for less frugal fare, my fare I do not mind ;
 I ask not for attire more gay, if such as I have got,
 Suffice to make me fair to thee, for more I murmur not.
 But I would ask some share of hours that you on clubs
 bestow,
 Of knowledge which you prize so much, might I not
 something know ?
 Subtract from meetings amongst men each eve an
 hour for me ;
 Make me companion of your soul, as I may safely be.
 If you will read, I'll sit and work ; then think when
 you're away ;
 Less tedious I shall find the time, dear William, if you
 stay.
 A meet companion soon I'll be for e'en your studious
 hours,
 And teacher of those little ones you call your cottage
 flowers ;
 And if we be not rich and great, we may be wise and
 kind,
 And as my heart can warm your heart, so may my
 mind your mind."

There's many a poor woman thus neglected, :
 who "sits and sighs and fades away" long before
 her time, who, if the husband but made his home
 his castle, would be as happy as a queen. It is
 your duty, now that you have brought your wife
 away from her father's home, and perhaps far
 away from the friends of her childhood, to be to
 her a father and mother, a sister and brother.
 Indeed, your work now should be to make your
own home a place of real enjoyment, and every

hour spent in the public-house will only render this more difficult to accomplish. Learn to say with John Clare :—

- : “ Like a thing of the desert, alone in its glee,
I make a small home seem an empire to me;
Like a bird in the forest, whose world is its nest,
- . My home is my all, and the centre of rest.
- . Let ambition stretch over the world at a stride,
Let the restless go rolling away with the tide,
- .. I look on life’s pleasures as follies at best,
- . And, like sunset, feel calm when I’m going to rest.

- : “ I sit by the fire in the dark winter’s night,
While the cat cleans her face, with her foot in delight,
And the winds, all a-cold, with loud clatter and din,
Shake the windows, like robbers, who want to come in ;
Or else from the cold to be hid, and away
By the bright burning fire, see my children at play—
Making houses of cards, or a coach of a chair,
- .. While I sit enjoying their happiness there.”

“ Well ! ” you reply, “ But would you rob a poor man of his comforts ? ” By no means. His going to the public-house, however, is the most likely way to do so. No one ever knew a man made a better husband by going to a public-house, but many a good husband has been made into a bad one by going there. So we would say with all affection, *Make your own home your castle.*

: Indeed, we sometimes doubt whether the inducement held out by our “ Workmen’s Clubs ” are really so beneficial as some imagine. What

we want to teach the people is that HOME and the ... society of the wife should be the husband's chief delight. As the Irish Proverb says:—

“He must be a very good-for-nothing, indifferent husband whose bosom is not the best pillow a woman ever laid her head upon.”

Try to make your home attractive. We do not : see why the working man may not have a house filled with elements of the highest form of earthly happiness. Peace and love are confined to no . station, all this is within the reach of the poorest. Remember, as it has been beautifully remarked, that, “he who has no regard for the appearance .. of his own premises, not only sinks the value of his own property, but also sinks the value of the property of his neighbours. No one likes .. to live in the sight of ugliness. On the other hand, he who makes his own home attractive, .. contributes to the rising value of all the region around him. He is thus a public benefactor, . contributing not merely to the gratification of . the taste of those who look upon his improvements, but adding to the real marketable value . of the property in his vicinity. Do not think . that we are here urging expense upon those who are ill able to afford it. No man is so poor . but that he can have a flowering shrub in his yard. No man is so poor but that he can plant . a few trees before his dwelling. No man is so . poor, that he must have his pigsty at his

front door. We only contend that every man should exercise that taste which God has given to every man. And though we may not be able to vie with the rich in the grandeur of our dwellings, the lowliest cottage may be embellished with loveliness, and the hand of industry and of neatness may make it a home full of attractions. Let there once be formed in the heart of man an appreciation of the beautiful, and the work is done. Year after year, with no additional expense, the scene around him will be assuming new aspects of beauty. Say not, I am not the owner of house or lands, and therefore I have nothing to do. All are but tenants-at-will. We are all soon to leave, to return no more. Wherever you dwell, even if it be in your own hired house but one short year, be sure and leave your impress behind you—be sure and leave some memorial that you have been there. The benevolent man will love to plant a tree beneath whose shade the children of strangers are to play. It does the heart good to sow the seed, when it is known that other lips than yours shall eat the fruit. Neither think that this is a question without its moral issues. The love of home is one of the surest safeguards of human virtue, and he who makes home so pleasant that his children love it, that in all the wanderings of subsequent life they turn to it with delight, does very much to *guide their steps away from all the haunts of*

dissipation, and to form in them a taste for those joys which are most ennobling."

Or, as another adds: "Nature is industrious: in adorning her dominions; and man, to whom this beauty is addressed, should feel and obey the lesson. Let him, too, be industrious in adorning his domain, in making his home, the dwelling of his wife and children, not only convenient and comfortable, but pleasant. Let him, as far as circumstances will admit, be industrious in surrounding it with pleasant objects, in decorating it within and without with things that tend to make it agreeable and attractive. Let industry make home the abode of neatness and order: a place which brings satisfaction to every inmate, and which in absence draws back the heart by the fond associations of comfort and content. Let this be done, and this sacred spot will become more surely the scene of cheerfulness and peace. Ye parents, who would have your children happy, be careful to bring them up in a pleasant, a cheerful, and a happy home. Waste not your time in accumulating wealth for them, but plant in their minds and souls, in the way proposed, the seeds of virtue and prosperity."

Try and have "things of beauty" in your home. They will—

"Bring noble memories to cheer and grace."

For Home is after all the best school in the ...

- world ; it is there our children grow up into men
- and women ; and it is there that their intelligence
- is in a great measure wisely or unwisely directed.
- Why therefore should not the effort be made to
- decorate its walls with some of the pictures which
- tell of noble deeds nobly done, and by looking at
- which from their earliest days our children may
- grow up inspired to do deeds of similar daring.
- Better this, certainly, than singing in a taproom,
- “ Britons never shall be slaves.” It may be done
- easily by *taking the pennies home* and putting
- them in the savings bank instead of spending
- them in the losings bank, *i.e.* the public-house.
- You will thus enjoy your money while you are
- earning it, and your Home will be a castle indeed.
- III. PREFER YOUR WIFE’S COMPANY TO ALL
- OTHERS.—You once did. If after a hard day’s
- work you were invited by your shopmates to go
- with them for an hour’s enjoyment to the public-
- house, your reply was, “ Not to-night, I’ve an
- engagement ;” and should one of them, suspecting
- the nature of your engagement, ask to come with
- you, you replied decidedly, “ No, thank you ; two’s
- company, three’s none,” and without further delay
- you started off home, where, after tea, you
- washed, dressed, and put on your best appear-
- ance, and walked many a mile, happy even if you
- could only catch a momentary glance at the
- object of your affections, or watch her shadow
- through the window-blind. How comes it to

pass, then, that now she is your wife you can dare to say to her, "Mary, I'm just going down to the 'Happy Home,' to spend an hour or so"? She might well say of the hours thus spent waiting for you—

"What can seem pleasant, or what can seem fair,
When the lingering moments are numbered by care?"

But perhaps you reply, "What is a man to do, if when he leaves his work and goes home he finds the children squalling, the washing about, and everything sixes and sevens?" In the first place, we reply, he is to be pitied; but at the same time he should remember that however bad the state of things may be at home, *he will never make them better by going down to the public-house to grumble about them.* On the contrary, they are likely to get worse; for a wife who finds her husband acting thus is tempted to say, "Well, if that's all he cares for me, I shan't care for him." Whereas, if on the contrary you had kindly asked how it was that all was out of sorts, you would very likely have had an answer to the effect that "Polly had been so cross," or "Johnny was cutting his teeth," or some other little matter of the kind had worried the wife all day so much that she could not get done. And then if you had taken one of the children up in your arms, and said cheerfully, as you would have done had you been courting, "*Let me help you to put things straight,*" it

would have put fresh strength into your wife's arms, and ere long things would have been all right.

.. Many men seem to forget that it is as much their duty now and then to rock a cradle, nurse a baby, or play with the children, as it is the mother's.

.. It is astonishing to find how many men seem to be ashamed to nurse their own babies. It is a grand thing to have a romp with the children, and .. that man is not worthy to be a father who cannot now and then play with them, or take an interest in their sports and occupations.

: Instead of establishing working men's clubs, would it not be better to try and get them to have friendly parties occasionally at one another's houses? the wives and children would then share in their enjoyment. Some men are fond of music, or can sing. Now if this talent could be cultivated among the working classes, and evening parties made as common as they are among the middle and upper classes, there would then be no necessity for the establishment of clubs to draw men away from their homes. They would also be saved from going to public-houses, where they often buy bad tempers, and pay very dear for them. It is these "little foxes that spoil the vines."

: Besides this, friend, did you not solemnly promise to love your wife, to comfort her, to honour and keep her, in sickness and in health, for better,

for worse, in poverty and in riches, and forsaking all others, to keep thee only unto her, as long as you both shall live? A GOOD HUSBAND WILL DELIGHT IN HIS WIFE'S COMPANY, so let the following words embody your decision :—

“Love, shall I read thy dream? Oh, is it not
 All of some sheltering wood embosomed spot—
 A bower for thee and thine?
 Yes; lone and lowly is that homé; yet there
 Something of heaven in the transparent air
 Makes every flower divine.

Something that mellows and that glorifies,
 Breathes o'er it ever from the tender skies,
 As o'er some blessed isle;
 E'en like the soft and spiritual glow,
 Kindling rich woods, whereon the ethereal bow
 Sleeps lovingly awhile.

There by the hearth should many a glorious page,
 From mind to mind the immortal heritage
 For thee its treasures pour;
 Or music's voice at vesper hours be heard,
 Or dearer interchange of playful word
 Affection's household love.

And the rich unison of mingled prayer;
 The melody of hearts in heavenly air,
 Thence daily should arise;
 Lifting th' eternal hope, th' adoring breath,
 Of spirits not to be disjoined by death,
 Up to the starry skies.” *

Never mind the ridicule of those who cry : .

* Mrs. Hemans.

“Catch me being tied to apron strings;” “I’d never live under petticoat government.” Men who talk in this way are the enemies of our homes.

: “Did you ever hear the word ‘husband’ explained? It means literally, ‘the *band* of the *house*,’ the support of it, the person who keeps it together, as a band keeps together a sheaf of corn. There are many married men who are not husbands, because they are not the band of the house. Truly, in many cases, the wife is the husband; for oftentimes it is she who, by her prudence and thrift and economy, keeps the house together. The married man who, by his dissolute habits, strips his house of all its comforts, is not a husband; in a legal sense he is, but in no other, for he is not a *house-band*; instead of keeping his household together, he suffers both home and family to go to ruin.”

. IV. LOVE YOUR WIFE SINCERELY.—“Husbands love your wives,” saith the old book, to which you should reply:—

. “Art thou my wife? Is this kind Heaven’s decree?
.. Then let me prize what Heaven designed for me.”

.. Before you married her, you consulted her tastes, her wishes, and her judgment upon everything; surely if you love her sincerely, she is still worthy of the same confidence. Are you aware that she still thinks that she has no such pleasant walks

as those she takes with her hand leaning upon your arm? A neglected wife is the most disconsolate creature in the world. See to it that the sincerity of your love is proved by attention to her wants; and if you thus please your wife, to use a homely illustration, she will "butter your bread on both sides," and eat her own dry, rather than you should go without. Remember, as one truthfully says:—"Marriage is to a woman at once the happiest and the saddest event of her life. It is the promise of future bliss raised on the death of present enjoyment. She quits her home, her parents, her companions, her occupations, her amusements, everything on which she has hitherto depended for comfort, for affection, for kindness, for pleasure. The parents by whose voice she has been guided, the sister to whom she dared to impart every embryo thought and feeling, the brother who has played with her, by turns the counsellor and the counselled, and the younger children to whom she has hitherto been the mother and the playmate, all are to be forsaken at one fell stroke: every former tie is loosened, the spring of every hope and action is to be changed; and she flies with joy into the untrodden path before her. Buoyed up by the confidence of requited love, she bids a fond and grateful adieu to the life that is past, and turns with excited hopes and joyous anticipations of the happiness to come. *Then woe to the man who can blight such fair...*

hopes, who can treacherously lure such a heart from its peaceful enjoyment, and the watchful protection of home; who can, coward-like, break the illusions that have won her, and destroy the ... confidence love had inspired." If you wish to be happy we repeat the counsel—*love your wife sincerely.*

V. LOVE YOUR WIFE ARDENTLY.

"Be to her faults a little blind,
And to her virtues very kind."

.. And if you do this, it will surmount many obstacles. Some husbands are so stiff and proud, they seem as if they had been reared on the north side of a crab-tree. They scarcely say a kind word or give a kiss to their wives for days .. together. Now, genuine affection will prompt a man to be *ardent* in his love.

.. It is an awful thing for a woman to be married to a man with whom, as Dr. Johnson says, she may be "living with the suspicion and solicitude of one who plays with a tame tiger, always under the necessity of watching the moment when the savage shall begin to growl."

.. Many husbands are tyrants, beneath whose sway all the gentler affections wither and die. .. Take care that you are not of the number, by .. loving ardently; for if you pretend to love without showing that you love, or to be a husband without giving up an hour of your time

to her whom you love, how is she to know ... of the existence of your affection?

Remember, "the power of selfishness, which is ... inwoven with our whole being, is altogether broken by marriage; and, by degrees, love, ... becoming more and more pure, takes its place. When a man marries, he gives himself up entirely to another being: in this affair of life he first goes out of himself, and inflicts the first ... deadly wound on his egotism. By every child ... with which his marriage is blessed, Nature renews the same attack on his selfhood; causes him to ... live less for himself, and more—even without ... being distinctly conscious of it—for others: his heart expands in proportion as the claimants ... upon it increase; and, bursting the bonds of its ... former narrow exclusiveness, it eventually extends ... its sympathies to all around."

VI. LOVE YOUR WIFE SUPREME.—Yes, she must occupy the *first* place in your affections. "No man ever hated his own flesh, but nourisheth it," said the apostle; and although it is true that you are called upon to rule, yet it should be in love. "Let her feel that the authority of the husband ... is tempered with the love of a lover." Then there will be no fear of needing the following advice:—

"I know not how to refer to bodily violence: : 'No man ever hateth his own flesh, but nourisheth it.' But is there a brute in human shape, is

there a wretch, miscalled a husband, who is not ashamed to execute what the preacher is ashamed even to intimate ?

: “But every depth of disgrace, every exertion of cruelty, is not necessary to break a tender heart, or to crush a delicate spirit. He may accomplish his work by studied neglect; by churlish manners; by unkind language; by alienated or angry looks. A contemptuous sneer will strike a death chill into every feeling. A bitter irony will sting like a scorpion, and leave the deadly rankling behind.” *

.. There are, it is true, some queer people in the world, or a book with the following title would never have been published. “The Husband’s Authority Unveiled; wherein is moderately discussed whether or no it be lawful for a good man to beat his bad wife.”

: There would be no difficulty in dealing with this question, if *sincere love* filled the breast; for ... “we forgive as long as we love.” Or as one ... says :—“The perfect sympathy with which parents and lovers excuse and account for the faults of those they love is not absurd, as it seems .. to those who have it not: it is the way that .. angels feel. That knowledge of the human heart that makes people tolerant and patient is given .. as an intuition where it is most needed. The endless forgiveness of man and wife, or parent and

* Jay’s “Wife’s Advocate.”

child is a blessing that, unconsciously perhaps, a man will give all he has to meet with."

The injunction of the apostle is, "Husbands love your wives, and be not BITTER against them." Is it needful to enforce this lesson? Surely love will sweeten all the bitterness of strife, and make it disappear like mist before the sun, for—

"It is well to mark how a passing word,
Too lightly said, and too deeply heard;
Or a harsh reproof, or a look unkind,
May destroy the peace of a sensitive mind."

VII. TREAT HER WITH SINCERE RESPECT.— You will find, if you have married a woman of sense, that her opinions, taste, and judgment will often be entitled to respect. Women, we are told, "jump to conclusions," and it is true. Your wife can "take stock" of a man in a moment, and if she warns you against any one, depend upon it as a rule she will be right. A woman has a special instinct in this respect, indeed. "The intuitive judgments of women are often more to be relied upon than the conclusions which *we* read by an elaborate process of reasoning."

"A wise man," says Fuller, "keeps her in wholesome ignorance of unnecessary secrets. They will not be starved with the ignorance which perchance may surfeit with the knowledge of weighty counsels, too heavy for the weaker sex to bear. He knows little who tells his wife all he knows."

VIII. MAKE YOURSELF USEFUL AT HOME.—Many a

man who while courting was so anxious to help that he would scarcely allow Mary to carry her parasol, seems, when married, to forget that this kind of attention is needful. How often we may see in a crowded market, a strong man walking with his hands in his pocket, while by his side is seen his weak wife struggling beneath the weight of a basket laden with provisions. She might indeed well say—

“ Once to prevent my wishes, Philo flew ;
But Time that alters all, has altered you.”

Some married men seem to act as if their wives had nothing to do but to wait upon them hand and foot. Now allow us to ask what was your motive in getting married ? Was it to oblige or please your wife only ? No, truly ; it was mainly to please your own dear self.

“ We who are married, let us own
A bachelor’s chief thought in life
Is, or the fool’s not worth a groan,
To win a woman for his wife.”

And seeing this to be the case, you should remember that there are many little duties which you can easily discharge, but which will make the labour of your wife lighter and more cheerful. Look around and see if you cannot chop some wood, break or carry some coal, fetch in some water, knock in a few nails, and, as we have said, if there happen to be any children, play with them

a little; for without any loss of dignity you can now and then rock the cradle or nurse the baby, and in this way share the burden of the house with your wife.

IX. An apostle has said, with reference to your wife also, that you are to "DWELL WITH HER ACCORDING TO KNOWLEDGE." By this you are to understand, and also to remember, that she is "the weaker vessel," and consequently will need your strong supporting arm and manly courage. Wisely you can advise, and prudently take counsel together.

As Gilfillan says, "Woman comes after man in the order of creation, and is inferior to man; that woman at the same time, if weaker, is more refined in her composition than man; that woman is the complement of man, and his great desideratum; that woman as the sister of man is bound to love, and entitled to be loved in return; as shadow of man, to reflect and obey him; as the spouse of man, to sympathise with, help, and cheer; and to receive aid, countenance, and sympathetic compassion in exchange."

X. INSURE YOUR LIFE, &c.—You know not what a day or an hour may bring forth, and if your wife is entirely dependent upon your earnings now, you should make an effort to place her beyond the reach of absolute want, at any rate for a time, if death should overtake you. In the *Post Office Savings Bank* you can lay by for an an-

nuity in the time of old age ; and for 3*d.* a day, at the age of 25 or so, you can insure your life in a respectable Life Office for £200.

Again, by putting by weekly or monthly a small sum in a Building Society, you may be able in a few years to have a house of your own. As a rule, the rent of a house in about 12 years would buy it ! Think of that and act accordingly. For a Home will never be all that it should be to you unless you make it your own.





CHAPTER VIII.

SPECIAL DUTIES OF THE WIFE.

FROM the teachings of the New Testament, we may gather that the qualifications of a good wife are as follows. .

1. She is taught there to rely upon her lord's power and love for all her support.

2. To receive at his hands all needful supplies and distribute them wisely to his family.

3. To seek her highest enjoyment in his society alone, and to be ever expecting his return, and longing for his appearance.

4. To know no will but his, and to seek to please him in all things.

5. To give him her undivided affection.

6. To pour forth all her sorrows and complaints into his ears.

7. To preserve unsullied all the ordinances of his house.

If this be true, then we may say—

“ Oh, 'tis an anxious happiness,

It is a fearful thing,

When first the maiden's gentle hand

Puts on the wedding ring!

· She passes from her father's house
 Unto another's care ;
 ... And who can tell what anxious hours,
 What sorrows, wait her there ! "

Solomon says, "Whoso findeth a wife findeth a good thing." Is this always true? you exclaim. Yes; provided he find a WIFE, for "The greatest of earthly blessings," said Luther, "is a pious and amiable wife, who fears God and loves her family, one with whom a man may live in peace, and in whom he can repose perfect confidence." Well, what is a wife? Lord Bacon says—

———"wives are young men's mistresses,
 Companions for middle age, and old men's nurses."

· "The word wife means weaver," Trench says,
 .. "In the word itself is wrapped up a hint of earnest in-door, stay-at-home occupations, as being fitted for her who bears the name." Now, if we judge many so-called wives by this standard, we shall find them a long way from answering the conditions. "Marriage," one says, "changes .. an angel into woman, and it is a lucky thing if the process don't go on and change her into .. something else," for many wives instead of being .. good, are good for nothing. They are unreasonable, peevish, indolent, extravagant, gossiping, dirty, slatternly. Indeed, we may sum up by ... saying there are some *good*, some *bad*, and many *very indifferent* ones to be found, as the re-

cords of our police and divorce courts abundantly testify.

In the language of a quaint old writer, "A good : wife should be like three things ; which three things she should not be like. First, she should .. be like a *snail*, to keep within her own house, but she should not be like a *snail* to carry all she has upon her back. Secondly she should be like an .. *echo*, to speak when spoken to, but she should not be like an *echo* always to have the last word. Thirdly, she should be like a *town-clock*, always to .. keep time and regularity, but she should not, like a *town-clock*, speak so loud that all the town may hear." As this description has been versified we give it in that form.

"A wife, domestic, good, and pure,
Like *snail* should keep within her door ;
But *not*, like snail in silvery track,
Keep all her wealth upon her back.

Like a *town clock* a wife should be,
Keep time and regularity ;
But *not*, like clock, harangue so clear,
That all the town her voice may hear.

A wife should be like *echo* true,
And kindly speak when spoken to ;
But not, like *echo*, still be heard,
For ever having the *last word*."

Alas for the man whose choice has been unfor- :
tunate ! "I pity from my heart that unhappy .
man who has a bad wife. She is shackles on his .

feet, a palsy to his hands, a burden on his shoulder, smoke to his eyes, vinegar to his teeth, a thorn in his side, a dagger in his heart."

... "Of earthly goods the best is a good wife ;
... A bad, the bitterest curse of human life."

: I. YOU MUST BE PREPARED TO LEARN THE DUTY OF SUBMISSION. — *Wives submit* yourselves to your husbands, is the *law* laid down by St Paul. "Yes, St. Paul was a good man," said the old lady, "but when he said '*wives submit*,' I don't believe *that*." Nevertheless, there can only be one head to the household, and that ought to be the husband. Indeed, "Nature revolts at the indecency of a woman mounting the box, grasping the reins, and driving her household, husband included, whithersoever she will."

: And yet woman has her place to occupy in the house, as we shall see ; but meanwhile let her bear in mind that it is her duty to "play second fiddle." "What is the reason that you and your wife always disagree?" asked one man of another. "Because we are both of a mind," he answered : "she wants to be master, and so do I." Sir Bulwer Lytton once illustrated this by saying, "There is a story of a famous French preacher, who, in delivering a sermon on the duty of wives, said, 'I see a woman present who has been guilty of disobedience to her husband, and, in order to point her out to universal condemnation, I will

fling this breviary at her head.' He lifted the book, and every female head present ducked and .. dived. 'Alas!' said the preacher, 'the multitude of the offenders necessitates a general amnesty.' " We often hear of "Women's Rights" but what are they? The following lines seems to answer . the question wisely as well as beautifully.

"The rights of woman, what are they?	:
The right to labour and to pray,	.
The right to watch while others sleep,	.
The right o'er others' woes to weep,	.
The right to succour in distress,	.
The right while others curse to bless,	.
The right to love when others scorn,	.
The right to comfort all who mourn,	.
The right to lead the soul to God,	.
And tread the path her Saviour trod."	

Matthew Henry, in his commentary, when speaking of the creation of woman from the rib of the man, quaintly says, "She was not made out . of his head to top him, not out of his feet to be trampled upon by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be beloved." And no sensible woman can object to this description.

Sidney Smith very wisely remarks also, "Every : man has little infirmities of temper and disposition which require forgiveness; peculiarities .. which require to be managed; prejudices which . should be avoided, innocent habits which should . *be indulged*, fixed opinions which should be .

. treated with respect, particular feelings and delicacies which should be consulted; all this may be done without the slightest violation of truth, or the most trifling infringement of religion. . These are the sacrifices which repay."

: Such being the case then, we urge upon the wife the paramount importance of studying to
 ... *submit*. "A wife rules best by seeming to obey," one wisely says; or as another adds, "Men hold the reins, but women generally tell them which way to drive." Be that as it may, we don't quite believe with Douglas Jerrold, that, "Women are all alike. When they're maids they're mild as milk; once make them wives, and they lean their backs against their marriage certificates, and defy you." . On the contrary, we are persuaded that there are many to be found who study to show by strict attention to their husband's dispositions and tempers, how they may most promote his happiness. Willingly and cheerfully they accept as their motto the advice of the poet, who saith:—

: "From kind concern about his weal or woe,
 Let each domestic duty seem to flow;
 The household sceptre if he bid you bear,
 . Make it your pride his servant to appear.
 . Endearing thus the common acts of life,
 The mistress still shall claim him in the wife,
 And wrinkled age shall unobserved come on
 Before his eye perceives one beauty gone;
 E'en o'er your cold, your ever-sacred urn,
His constant flame shall unextinguished burn."

Or as Thomson beautifully says,—

“To train the foliage o’er the snowy lawn,
To guide the pencil, turn the tuneful page;
To give society its highest taste;
Well ordered home, man’s best delight, to make
And by submissive wisdom, modest skill,
With every gentle care-eluding art,
To raise the virtues, animate the bliss,
And sweeten all the toils of human life,—
This be the female dignity and praise.”

Let this then be the study of your life, and thy husband will realise indeed that, “There is a world where no storms intrude—a haven of safety against the tempests of life, a little world of joy and love, of innocence and tranquillity. Suspicions are not there, nor jealousies, nor falsehood with her double tongue, nor the venom of slander. Peace embraceth it with outspread wings; plenty broodeth there. When a man entereth it, he forgetteth his sorrows and cares and disappointments; he openeth his heart to confidence, and to pleasures not mingled with remorse. This world is the well-ordered home of a virtuous and amiable woman.”

The husband’s part, be it remembered, does not extend to the conscience: *that* is God’s. Over the claims of private judgment in things pertaining to religion and God, not even a husband can be allowed to interfere. It has *been wisely said*, “The husband has no right to

command what is morally wrong or unlawful. He has no right to compel the partner of his life to become a partner in sinful pleasures or amusements ; no right to interfere with the proper discharge of her religious duties, or require her to be the instrument of his vices or follies." Conscience in these matters must be supreme. Neither father, mother, sister, brother, husband, wife, or child, can reign here : it is God's place alone.

.. II. STRIVE TO MAKE HOME HAPPY.—Study to make it an earthly paradise. To make it beautiful, worthy, happy.

“E'en in the happiest choice, where favouring heaven
Has equal love and easy fortune given,

.. Think not, the husband gained, that all is done ;

.. The prize of happiness must still be won.”

· Endeavour to make your home so attractive,
· lovely, and sweet, that it shall be to your husband
the brightest spot upon earth, for

· “Sweet is the smile of home ; the mutual look

When hearts are of each other sure :

· Sweet all the joys that crowd the household work,

· The haunt of all affections pure.”

Amid his labours let this thought cheer him ; and when he reaches home, and throws off his cap, be sure to have everything so nice and orderly that he may feel home to be a haven of rest to his weary spirit. He will thus often while at his work *instinctively* say to himself :—

"Rainy and rough sets the day, . .
 There's a heart waiting for somebody; ..
 I must be up and away,
 Somebody is anxious for somebody; ..
 Thrice hath she been to the gate, .
 Thrice hath she listened for somebody; .
 Midst the night, stormy and late,
 Somebody's looking for somebody.

There'll be a comforting fire, .
 There'll be slippers for somebody; .
 One in her neatest attire ..
 Will look to the table for somebody;
 Though the stars set from the west,
 There's a star shining for somebody,
 Lighting the home he loves best,
 Warming the bosom of somebody.

There'll be a coat o'er the chair, :
 There'll be slippers for somebody;
 There'll be a wife's tender care, .
 Love's fond endearments for somebody ..
 There'll be the little one's charms, ..
 Soon they'll be wakened for somebody.
 When I've got both in my arms, .
 Then oh! how blest will be somebody."

The true happiness of a woman should consist in .. making her home happy; there is no compensation for this. It was this that led Dean Swift to say, "The reason why so few marriages are ... happy, is because young ladies spend their time in making nets, and not in making cages."

Home should be a shelter from the anxiety .. and ills of life; and yet how few aim to make ..

. their homes happy ! They live at random, and
 . hence miss the mark. They never think of ask-
 .. ing which is the best plan. Yea, how few try
 to know in what real happiness consists ! Hence
 we say, do try and see what can be done to make
 " Home " to be

" A spot of earth supremely blest,
 A dearer, sweeter spot than all the rest."

... For to the resolute there are no difficulties,
 .. and there is " No department of our life so
 completely within our own reach as our family
 life. This is, so to speak, a house of our own
 planning and building from its very foundation."

How then can a wife make her home attractive
 . and pleasant ? What are the essentials for a
 . happy home ? To know this is half the battle.

" Home 's not merely four square walls,
 Though hung with pictures nicely gilded ;
 Home is where affection calls,
 Filled with shrines the heart hath builded.

Home 's not merely roof and room ;
 Home needs something to endear it :
 Home is where the heart can bloom—
 Where there's some kind lip to cheer it.

.. What is home with none to meet,
 None to welcome, none to greet us ?
 . Home is sweet, and only sweet,
 .. Where there 's one we love to meet us."

... Try then to learn *what* ought to be done, how

it should be done, and *when* it should be done.
For depend upon it

“For every evil under the sun
There *is* a remedy, or there’s *none*.
If there *is one*, try and find it;
If there is *none*, never mind it.”

Remember your life henceforth must be a life of exertion. Married life brings with it a series of special duties and obligations that it is absolutely impossible to evade if you are to be happy; and perhaps, as Cecil says, we may say of them, “The first step to know is to know that we are ignorant.”

III. IT IS A WISE THING TO SET OUT WITH GOOD : INTENTIONS.—If we aim high, we may not reach all we wish, but we are sure to secure more than those whose desires are small. We may fail to get all we want, but we are sure to gain something. If you determine to make your home happy, cheerful, and lovely, depend upon it you will be on the look out for the best means of realising your wishes. It is those that live by random, irregular, and inconsistent methods, who never rise high in anything. If you ask us why there are so few happy homes, we can only reply :—

1. While they are desired, they are seldom worked for.

2. There can be no reaping where there has been no sowing.

3. Whatsoever people sow, *that*—and nothing else—will they reap. Like produceth like all the world over.

Consequently, if you are to have a “Home, sweet Home,” you must attend to the conditions laid down in that wise saying, “LOOKING WELL TO THE WAYS OF HER HOUSEHOLD;” or as the proverb puts it, “Order is heaven’s first law.” By which we are to understand that you are to PREPARE BEFOREHAND, for the meals, washing, clothes-mending, etc. For a stitch in time not only saves nine, but prevents those outbreaks of temper which often occur when there is a button short, or some little article is wanted at the last moment, when all are ready to sit down to dinner or tea.

Men love neatness, tidiness, method; and nothing pleases them better than to see a woman who is a “clever manager” of her house. And the finest music in the world has not so sweet a sound as that of the rattling plate exactly at the meal time hour; while fancy-work will soon be cast aside with contempt, if the buttons are not put on the shirts ready for use. Good wives, as a rule, make good husbands; while bad wives transform good husbands into bad ones; or as Rousseau says, “Men will always be what women make them.” Who would, for instance, expect home happiness to spring out of the following incident?—A few weeks after marriage, a husband had some peculiar thoughts when putting on his

last clean shirt, as he saw no appearance of a washing. He thereupon rose earlier than usual one morning, and kindled a fire. When putting on the kettle, he made a noise on purpose to arouse his wife. She immediately peeped over the blankets, and then exclaimed, "My dear, what are you doing?" He deliberately responded, "I've put on my last clean shirt, and I'm going to wash one now for myself." "Very well," replied Mrs. Easy, "you had better wash one for me, too, while you are at it." Of course with such a method even an angel would soon become soured. If, therefore, you would be wise, you will lay yourself out to learn all you can, and see that it tends to the useful, and by cultivating habits of thought, frugality, care, patience, perseverance, diligence, cheerfulness, and system, you will be enabled largely to add to the happiness of home.

IV. A WIFE SHOULD BE A KEEPER-AT-HOME.— .
Some women are everlastingly gadding about like butterflies from flower to flower; of such it is said, "Whose feet abide not in her own house." .
Resolve never to be a *gossip*, but with Mrs. Opie say,—

"Hence far from me, ye senseless joys .
That fade before ye reach the heart,—
The crowded home's distracted noise, .
Where all is pomp and useless art!
Give me my home, to quiet dear, ..
Where hours untold and peaceful move

So fate ordain I sometimes there
May hear the voice of him I love."

.. While it is a man's place to be *out*, it is woman's place to be at *HOME*. An inspired writer says, "Teach the young women to be discreet, keeping at home, good, obedient," etc.

. Yes, "The sphere of woman is home—the asylum .
.. of love, the nursery of virtue, the garden of enjoyment, the temple of concord, the circle of all .
tender relationships, the playground of childhood, .
the dwelling of manhood. This is the retreat of .
age. It is here health loves to enjoy its pleasures, wealth to revel in its luxuries, and poverty desires to bear its rigours; where sickness can best endure its pains, and dissolving nature most contentedly expires. Shall we speak of the happiness of a husband whose bliss to so .
considerable extent is created by a woman true to her noble spirit and vocation? or the character and future well-being for both worlds of a family, if there be one? or the comfort of servants, and the order and pleasant working of the whole domestic constitution, all of which depends so much on her? Why, to make one such home a seat of holiness and happiness, to fill one such sphere with an influence so sweet and sacred, to throw the fascination of connubial feeling and of maternal influence over one such community, to irradiate so many countenances with delight, to fill so many hearts with content, and to prepare so

many characters for their future part in life,—such an object would be deemed by an angel worth an incarnation upon earth.”

“Man may for wealth and glory roam,
But woman should be blest at home;
To this should all her studies tend,
This her great object and her end.”

V. There is a duty often neglected by many of the *wives of England*, and that is, the best means for PRESERVING THEIR HEALTH. How comparatively few married women we meet with, who are anything like healthy and strong; they can neither eat, drink, nor sleep as they ought. English women of the present day are far more feeble than their grandmothers of the early part of this century. Surely there must be a cause, and if we can find it out, it is our duty to do what we can to remedy it. We think the following are a few of the more prominent hindrances which mar the health of our wives.

In the first place, they do not take enough out-door exercise. Indeed they often say, they stop indoors until they don't want to go out. This is a great and fatal mistake. Every woman should try to take a walk in the open air every fine day, even if it is only for a short time. It would be a complete change for her, and will do a great deal towards promoting her health in a variety of ways.

Then again there is the proper ventilation of the :

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house, and especially of the bedrooms, every day.

. It is the general practice to make the beds as soon

. as possible in the morning. This is a mistake.

... They should be thrown open, and well aired every day, before they are made up, and the bed-clothes should be well exposed, so that they also may be well aired. It is a singular thing that the rooms in which we spend a third at least of our lives, are frequently the worst ventilated places in the house; and what little air can get through is frequently hindered by the foolish habit of stopping up the chimney. See to it that a good current of fresh air gets into your sleeping-rooms, if you wish to perserve your health and keep away disease.

. By way of helping you to keep your house in order, let us give the following hints on HOUSEHOLD MANAGEMENT.

.. I. Have a stated day of the week for ascertaining and getting in what articles you need for the house.

.. II. In going to market, go EARLY—you will then have a better choice, and most likely get what you want. Don't market on Saturday night if you can avoid it.

. III. Get the washing over in the early part of the week, so that the ironing, mending, etc., may be out of the way before Saturday.

... IV. Have a place for everything, and try and keep *everything* in its place.

Dr. Hamilton says in "Happy Home"—*Six ... things* are requisite to create a happy home.

1. Integrity must be the architect. :
2. Tidiness the upholsterer. .
3. It must be warmed by affection. ..
4. Lighted by cheerfulness. ..
5. Industry must be the ventilator. .
6. While over all, as a protecting canopy,
nothing will suffice except God's blessing.

VI. THEN THERE IS THE QUESTION OF DRESS.— .
We are aware that this is a delicate subject, .
nevertheless it is high time some one would
speak out against the mental blindness of the .
women with regard to the nature of their dress,
and its insufficiency to resist the attacks of our .
variable climate. What with *thin* shoes and no .
covering to the heads (for you can't call the
things now worn bonnets), is it any wonder
that face-ache, consumption, etc., is so prevalent
among them. If ever there was a reform needed .
it is in women's dress. Oh, that some one would .
set the fashion to consult *health* as well as *style*
in ladies' clothing !

*You can be neat and clean, and yet not extrava- :
gant in dress.* Most men like to see their wives ..
look nice. Indeed there is no virtue in dressing .
badly; on the contrary, a thoroughly neat and .
orderly woman should be fit to be seen at any
hour, whether she be in the kitchen, the parlour,
or at the wash-tub. Was it not so in the days .

of courting? and why should not such be the case now? A desire to please in your appearance should never leave you for a single day; for if you begin to neglect *yourself*, you will find it the short and easy road to neglect the house. A dirty woman and a dirty house generally go together. Excuse a word of advice on this topic: —A woman should never appear at the meal-table untidy or badly dressed. We know it is a common thing to say “anything will do now;” “anything will do for a morning.” But never was there a greater mistake.

“Many worthy women, who would not for the world be found wanting in the matter of personal neatness, seem somehow to have the notion that any study of the arts of personal beauty in family life is unmatronly. They buy their clothes with simple reference to economy, and have them made up without any question of becomingness; and hence marriage sometimes transforms a charming, trim, tripping young lady into a waddling matron, whose every-day toilet suggests only the idea of a feather-bed tied round with a string. For our part, we do not believe that the summary banishment of the graces from the domestic circle as soon as the first baby makes its appearance, is at all conducive to domestic affection. Nor do we think that there is any need of so doing. These good housewives *are in danger*, like other saints, of falling into

the error of neglecting the body through too much thoughtfulness for others and too little for themselves. If a woman ever had any attractiveness, let her try and keep it, setting it down as one of her domestic talents."

"Neatness" is becoming at all times, and more so especially when the husband comes home. Do you ask what is neatness in these days of extravagance? listen to the words of Dr. Johnson; "The best evidence that I can give you of her perfection in this respect is, that one can never remember what she had on."

Above all things see that a flaring ribbon and a showy dress, are never associated with a dirty face. "Tawdriness" is always an evidence of the poverty of mind, while "neatness" becometh even the most enlightened. Thus by care of health, in taking proper exercise, seeing to the ventilation of your sleeping apartments, and dressing in such a manner as to protect you from danger, in these ways you may do much towards making not only health a possibility but a certainty.

VII. LET YOUR HUSBAND SEE AND KNOW THAT YOU HAVE A STRONG DESIRE TO MAKE HIM HAPPY. It has been said that before marriage, men court; after marriage, women should begin; and if you do, he will feel that

"Those thousand decencies which daily flow,
From all your words and actions,"

mean something. And it is a blessed thing for a

. man to feel that there is always one ear open to listen to his troubles, one refuge from the storms of life, one pillow upon which he can rest his weary head. How true it is that a good wife shines thus most at home. It is by her own fireside that her love and prudence are most displayed, and where, by the cultivation of .. homely virtues, she binds her husband with silken cords to his own fireside. Ah—

“He little knows

... A woman's heart, who, when the cold wind blows,
 . Deems it will change. No!—storms may rise,
 And grief may dim, and sorrow cloud her skies,
 And hopeless hours, and sunless days come on,
 . And years, when all that spoke of bliss is gone,
 And dark despair the gloomy future fill—
 ... But loving once—she loves through good and ill.”

.. Let therefore his interests, comforts, wishes, all be yours; and then by a very natural consequence, you will be made a sharer of his joys and a partaker of his pleasures. Let him feel that—

“Save the love we pay

To Heaven, were purer, holier than that
 A virtuous woman feels for him she'd cleave
 . Through life to. Sisters part from sisters—brothers
 From brothers—children from their parents—but
 .. Such woman from the husband of her choice,
 Never!”

: Or to use the language of an old adviser:—

“To the good wife this: If God have thus graced

thee, enjoy it not thyself, but set a crown upon thine husband ; express the temper of thy inward virtues, in the amiableness of a loving and sweet carriage. Forget it not even in affliction ; utter it even in the midst of bodily weakness. Let thy pleasing influence break through all opposition and sorrows, as the summer breaks through the thick mist or dark clouds ; yea, though eclipsed in part, yet shine in part, and let a glimmering appear. Remember, thou art a true friend, made for the day of adversity. It is not so thank-worthy for thee to cheer thine husband when he can cheer thee, or himself without thee, while the day of prosperity lasts : but then to play the sweet orator, and to make him merry, when all other comforts have forsaken him, in the sad season of sickness, of sorrow : this is better than all music and melody. Every busy bird, while summer lasts, will chirp and chatter ; but to sing upon the bare bough or thorn-bush when the leaves are gone, and the cold winter approacheth, this argues a wife truly graceful, truly amiable and cheerful, and, next to the soul's peace with God, is the greatest content under the sun. I exhort no woman to play the hypocrite, but to the uttermost to apply herself to the comfort of her husband."* If you do this, he will be able to say with truth that—

"The world well tried—the sweetest thing in life,
Is the undoubted welcome of a wife."

* Rogers' "Matrimonial Honour," 1642, p. 315.

VIII. STUDY YOUR HUSBAND'S HABITS.—A man has generally formed many of his habits before he marries. He has pleased himself how he dressed, where he has gone, when he gets up and goes to bed, and hundreds of other things; so you must expect that he will look to you to fall into some of his ways: "these little things are great to little men." Of you, let it be said:—

"Across the threshold led,
 And every tear kissed off as soon as shed;
 His house she enters, there to be a light
 Shining within, when all without is night;
 A guardian angel o'er his life presiding,
 Doubling his pleasure, and his cares dividing!
 Winning him back, when mingling in the throng,
 From a vain world we love, alas! too long,
 To fire-side happiness, and hours of ease,
 Blest with that charm, the certainty to please.
 How oft her eyes read his! her gentle mind
 To all his wishes, all his thoughts inclined;
 Still subject; ever on the watch to borrow
 Mirth of his mirth, and sorrow of his sorrow."

Try to meet him in his whims and fancies, and by-and-by he will feel that he can trust you in all his ways. Indeed, as the *Spectator* said, "A woman never fairly enjoys her part as a wife who does not patronize her husband a good deal on small points, and who is not mildly conscious of her own superiority to him in that emancipation of spirit which makes her indulgence of these fancies of his seem so like spoiling him. If you

yourself attach any real importance to the little matters you look after for him, so far it is not properly 'cockering.' When you lament over him when he comes in wet and cold from a snow-storm, or bathe his head, when it aches, with eau-de-Cologne, or see that he has his tonic at the right hour when he is ill, or scold the servants for disturbing his nap before he sets to his evening work, or 'break' an unexpected bill to him—in all these cases you are simply giving him your hearty sympathy—not cockering him up. But it is in taking care that his food is as he likes it; that that odd fancy of his is gratified about having Yorkshire pudding with roast beef; or that that curious dislike to being fidgeted by the servant's entering to draw down the blinds and shut the shutters in his study, is humoured; or that that unfortunate taste for plenty of cream in his tea, which spoils it so to your finer perception, is satisfied—it is in these things that you feel full delight of cockering your husband up, and that your face beams 'with something of angelic light' in conceding to his frailty what you feel entirely independent of for yourself. Nay, a truly cockering wife will usually withhold something out of very self-denial, and in order to clinch the sense of free gift with which she gives what she does give. It seems so clear to her that all of these superfluous little caprices *ought not* to be humoured on principle, lest her

husband come to want something which is really bad for him; that she will fix on something to deny herself the pleasure of giving—something which she fancies a little extra capricious or, perhaps, even not truly good for her husband to have—and will preach a placid little *ex tempore* sermon on the occasion, exhorting him to meekness and submission. ‘You cannot want candles my dear, so soon; do rest your poor old eyes a little, or you will quite wear them out.’ ”

IX. STUDY YOUR HUSBAND’S WANTS.—Let him see that you are trying to please him. Try and prepare whatever your husband is likely to want *when* he comes home *before* he comes home, so that he may see that you think of him while away; and in order to do this well,—

: Arrange your house in order when you expect him home. If possible, get all the household dirty work out of the way. This may be done with a little management. Washing days are proverbially the times when men’s tempers are sorely tried. Much of this might be avoided by forethought. There are two ways of going about your work,—

1. With a plan ;

2. Without a plan ;

.. and as “ order is heaven’s first law,” try to do *all* things decently and in order.

.. Dr. Franklin having noticed that a certain mechanic, who worked near his office, was always

happy and smiling, ventured to ask him the secret of his constant cheerfulness. "It's no secret," he replied; "I have got one of the best of wives; when I go to work she always has a kind word of encouragement for me, and when I come home, she meets me with a smile and a kiss, and the tea is sure to be ready, and she has done so many things through the day to please me, that I cannot find in my heart to speak an unkind word to anybody."

X. STUDY YOUR HUSBAND'S TEMPER.—Remember, it always takes two to make a quarrel; and if he happens to come home out of sorts, try and calm him down. He will then with joy say—

"Well thou played'st the housewife's part,
And all thy threads with magic art
Have wound themselves about this heart."

If he should be inclined to dispute with you, abstain from a long argument with him. Let it be a standing motto, "*never to irritate.*" Gentleness is the best way to carry a point, and to keep a husband in a good temper is one of the duties of a wife. As one well remarks—"A wife should never irritate her husband by acting in opposition to his prejudices. A husband usually has little crotchety notions, about which he is very particular: these may be in themselves of no moment, but yet if they are constantly thwarted and contradicted, they will come to be looked



"I HAVE GOT ONE OF THE BEST OF WIVES."

[Page 132.]



upon as weighty matters, and will frequently lead to grave disputes." Beware lest you make your house appear to be so unpleasant that your husband goes away to find comfort. "There is that speaketh like the piercing of a sword, but the tongue of the wise is health," says the proverb; and again, "A soft answer turneth away wrath, but grievous words stir up anger." And again, "A continual dropping on a very rainy day, and a contentious woman, are alike." Meanwhile, remember, thou art made man's reasonable companion, not the slave of his passions; the end of thy being is not merely to gratify his loose desires, but to assist him in the trials of life, to soothe him with thy tenderness, and recompense his care with soft endearments.

You need not imitate the woman of whom it was said, that having been enjoined to try the effect of kindness on her husband, and told that it would heap coals of fire on his head; replied that she had tried "bilin' water," and as it didn't do a bit of good, she was rather doubtful about the efficacy of "coals."

: If he does say a provoking thing, try and bear
... it. It will sooner pass away. Women, it is true,
are more easily provoked than men, but are not
.. so retentive of their wrongs. It is out and gone
... in a minute. But a man is apt to brood over it
.. again and again. Do not therefore stir up strife.
.. *An idle sneer or a look of incredulity, has often*

been the death-blow to many a good resolve. Every man exposed to the world has enough to try his temper abroad, without having it stirred up at home. Be therefore on the watch against provoking to wrath. Happy is the man of whose wife it can be truly said,—

“ Oh! blessed with temper, whose unclouded ray
Can make to-morrow cheerful as to day!
She who ne’er answers till her husband cools,
Or, if she rules him, never shows she rules;
Charms by accepting, by submitting sways,
Yet has her humour most when she obeys.”

Let this disposition be embodied in your daily experience, and life’s journey will be much smoother than it will if you get into the habit of “ nagging.” Let your husband feel, in the words of Shakspeare,—

“ Happy in this, she is not yet so old
But she may learn; and happier than this,
She is not bred so dull but she can learn;
Happiest of all is, that her gentle spirit
Commits itself to yours to be directed.”

Rather than he should say with reference to you—

“ A woman’s rosy mouth is good to see;
With its soft, sculptured lines cut cleanly out.
A ‘ thing of beauty ’ it must surely be;
But for the rest, there may exist a doubt.
To hear it scold through breakfast, lunch, and tea,
Is apt to put the best digestion out.
No ‘ joy for ever,’ is the ruby mouth
That blows much oftener from ‘ nor-east than south.’ ”

· Be careful how you rouse the angry feelings of
· your husband. It is easily done, yea, even by—

: “Something, light as air—a look,
A word unkind or wrongly taken—
Oh! love, that tempests never shook,
A breath, a touch like this had shaken.
And ruder words will soon rush in
To spread the breach that words begin;
.. And eyes forget the gentle ray
They wore in courtship’s smiling day:
.. And voices lose the love that shed
A tenderness round all they said;
.. Till fast declining, one by one,
The sweetnesss of love are gone;
And hearts so lately mingled, seem
Like broken clouds, or like the stream
That smiling left the mountain’s brow,
As though its waters ne’er could sever,
Yet, ere it reach the plain below,
Breaks into floods that part for ever.”

: Dare we allude, in passing, to the *opposite* kind
· of temper, viz., that of a sulky woman. “Sulki-
ness, if you be not blind to perceive it, is a
· temper to be avoided by all means. A sulky
man is bad enough; what, then, must be a sulky
woman, and that woman a wife; a constant in-
.. mate, a companion day and night? Only think
of the delight of sitting at the same table and
sleeping in the same bed for a week, and not ex-
changing a word all the while! Very bad to be
· scolding for such a length of time; but this is

far better than sulks. If you have your eyes . and look sharp, you will discover symptoms of . this, if it unhappily exist. She will, at some . time or other, show it towards one or the other of the family ; or perhaps towards yourself ; and you may be quite sure that in this respect marriage . will not mend her. Sulkiness arises from .. capricious displeasure, displeasure not founded in reason. The party takes offence unjustifiably ; . is unable to frame a complaint, and therefore ex- .. presses displeasure by silence. The remedy for .. sulkiness is to suffer it to take its full swing ; but it is better not to have the disease in your . house ; and to be married to it is little short of .. madness."

"For vainly Betty performs her part,
If a ruffled head and a rumpled heart,
As well as the couch wants making."

Yes, we repeat, try and *keep a good temper* ; or . as the old saying puts it, "whatever you may . choose to give away, keep your temper." You will then be able to testify to the truth of the remark, that "it is possible that a man can be so .. changed by love, that we would not recognise him to be the same person ;" and never forget that no neglect of duty on *his* part, can be any excuse for neglect of *yours*, therefore,

"Seek to be good, but aim not to be great : ..
A woman's noblest station is retreat ;

Her fairest virtues fly from public sight,
Domestic worth that shuns too strong a light."

- ∴ XI. DON'T TALK ABOUT YOUR HUSBAND'S FAILINGS ABROAD.—Douglas Jerrold says, "When some women get talking, they club all their husbands' faults together; just as children club their cakes and apples, to make a common feast for the whole set." This is a great mistake. For if you have married a fool, it is not wisdom to go and tell every one that you have done so; and depend upon it, when your back is turned, they will only say, "Well, she had the wide world in which to find a husband; and now she has made a mess of it, it's a pity she does not hold her tongue." Besides, this publishing of the frailties of a husband, although in self-defence, is always to the wife a ruinous enterprise. If all of us had our faults marked on our foreheads, very few would walk the world with their hats or bonnets off. It is better to hide the weakness of your husband, than to hold it up to public gaze.
- ∴ Should a quarrel unfortunately arise, a wife's greatest care ought to be to confine the knowledge of it to her own breast. Many silly women, in irritation, and a desire to be thought martyrs, no sooner have words with their husbands, than they rush off and tell the whole story to some chosen confidant, of course making their husbands to appear as very bad persons. A wife

should have no confidants; and she should be careful to conceal any little discord that may occur with her husband. For if one person be informed, the scandal spreads, and the wife has ere long bitter cause to regret having lowered both herself and her husband in popular estimation; but, worst of all, a husband rarely forgets, and never quite forgives, such an exposure, which as Richardson observes, "is sure to be remembered long after the honest people have forgotten it themselves."

XII. ALSO BE PREPARED TO SUBMIT TO YOUR :
HUSBAND IN THE MATTER OF FAMILY EXPENSES.—
He alone can tell what he can spare; and if he gives you good reason for supposing that he can't afford to buy this or that, be satisfied. Many a man has been ruined by allowing his wife to *spend* before he has earned his money. You have no right to risk the happiness of home in this way. The woman who feels that she has a right to spend every penny that she can get, forgets that she has no right to waste or squander it. She and her husband are partners in the same concern, and both should be equally anxious to keep that nightmare, DEBT, far, far away. Home duties will ever require the spirit of sacrifice to keep all things going well, and women are especially interested in *keeping down* family expenses, inasmuch as every year there is a probability of these be-

coming larger. Instead of doing so, of how many may it be truly said—

- . “Heaven bless the wives, they fill our hives
With little bees and honey !
- . They soothe life’s shocks, they mend our socks,
- .. But—don’t they spend the money !”





CHAPTER IX.

FOUR LESSONS FROM THE LANDLADY TO THE WIFE.

THE wives of England may learn *four* lessons from the landlady, and they are these:—1, That a clean house; 2, a good fire; 3, a cheerful smile; and, 4, a kind word—are great inducements to lead a married man to say, when his work is done—

“There are two heavens sweet,
Both made of love,—one inconceivable
Even by the other, so divine it is;
The other far on this side of the stars.”

Let men say what they like, this world is *not* a “waste howling wilderness.” God has made a beautiful world, with many lovely things in it for us to enjoy. Let us seek out some of them, and let the wives try to make the homes lovely by copying the landlady’s example, in having, among other things,—

I. A CLEAN HOUSE.—Cleanliness, we are told, is next to godliness; and we are quite sure that it is closely connected with home happiness. For who can be really happy in the midst of filth and dirt? and yet some houses are more like pigstyes

than anything else. Indeed, we should not like to have to eat the bacon out of some of them, we fancy it would be rather reasty. If we enter a well-ordered house, the spirit of it prevails over everything, we feel at once its genial influence. While, on the contrary, a disorderly house spreads its evil spirit over all around ; and this as a rule is all owing to the want of a little method : for work done without a plan often *increases* rather than *decreases* the labour of keeping a house clean. Hence we would say to every wife, **BE TIDY**, and now and then read the 31st chapter of Proverbs, from the 10th verse. Remember, that tidiness is a source of cheerfulness, and untidiness a source of sorrow. Look at that untidy body, she is "late at breakfast—hurried at dinner—cross at tea." Do you wonder that she is unhappy, and that her influence for harm is spread all over the house ? One drop of dirty water will pollute a glassful, so one untidy habit will upset the happiness of a whole house. Where there is turmoil there is always discomfort ; and such untidy people are always in a kind of low fever. "Such things ought not to be."

Industrious habits have a very close connection with peace of mind, cheerfulness of spirit, good temper, and bodily health. Hence we say again, **STRIVE TO BE TIDY**. "Rub your own tables if you wish to be warm all day," is good advice ; for if the devil finds a man or woman idle, he generally sets him or her to work, if it is only to do

mischief. If there is an unlovely sight in the world, it is a listless, dirty, slatternly woman. She would spoil the best furniture and the best houses in a very short time. It is not better dwellings such persons want, so much as *better habits*. These would soon change the face of things for the better. Some women look as if they had come into the world with only half a soul. They have no life in them. They are always hoping something will turn up, or a windfall come to them from some unknown quarter. Now, if they would only make up their minds to try and improve a little every day, they might soon learn the happy knack of putting a bright appearance on the face of things.

Once upon a time, a sturdy peasant was at work : in the field, amid storm and rain, and went home in the evening, tired and drenched to the skin. His loving wife said, "My dear, it has been raining so hard that I could not fetch water, so I have not been able to make you any supper. As you are wet through, I shall be obliged to you to fetch me a couple of buckets of water; you cannot get any wetter." The argument was striking; he therefore took two buckets and fetched some water from the well, which was at a considerable distance. On reaching his house, he found his wife comfortably seated by the fire; there, lifting one bucket after another, he poured the contents over his considerate partner. "Now, wife,"

· said he, "you are quite as wet as I am, so you may as well fetch water for yourself: you can't get any wetter."

· Go into some of their houses, and you will find the comb and brush on the dinner table, and if you happen to say a word about it, you get for an answer, "Well, it doesn't touch the bread or butter." As if *that* made it the right place for such things to be. We can't help saying of such creatures, "Wherever did he pick her up?" Do ·· therefore try and keep "a place for everything ·· and everything in its place," and you will soon find its benefits in numbers of ways.

· It is surprising how clever some women are in turning things to a good account by a little contrivance and practice. Even an unsightly box may be changed into something comfortable, tidy, and useful, by a cover which costs but a trifle. ·· Over every kitchen mantel-piece it would be well to place the motto—

· · · "WASTE NOT, WANT NOT,
OR
NOTHING WASTED,
BUT
· · ALL EMPLOYED, ALL ENJOYED!"

· It is also astonishing how some people rub on day after day, subject to constant annoyance and irritation from a very trifling cause, which could be put right in a few minutes. For instance, there is a drawer that always sticks, or a

door that never shuts without a deal of trouble, or a window that can't be opened without the risk of pulling it out. In each of these cases, five minutes special attention to the *cause*, would save many an angry feeling, and save valuable time into the bargain. So with slight damage to clothes: "a stitch in time saves nine," is a well-known adage. Let the principle be carried into every house and applied to every duty; many would then find it to their advantage, "Never to put off till to-morrow what ought to be done to-day."

At the same time do not run into the opposite extreme, and make the husband feel afraid to touch anything, like the good man whose experience is given in the following lines:—

"It is just as you say, neighbour Green :
 A treasure indeed is my wife;
 Such another for bustle and work
 I never have found in my life.
 But then she keeps every one else
 As busy as birds on the wing;
 There is never a moment for rest,
 She is such a fidgety thing !
 She makes the best bread in the town,
 Her pies are a perfect delight,
 Her coffee a rich golden brown,
 Her custards and puddings just right.
 But then while I eat them she tells
 Of the care and the worry they bring,
 Of the martyr-like toil she endures—
 Oh, she's such a fidgety thing !

- : My house is as neat as a pin ;
 You should see how the door-handles shine,
 And all of the soft-cushioned chairs,
 And nicely swept carpets are mine.
- . But then she so frets at the dust,
 At a fly, at a straw, at a string,
- .. That I stay out of doors all I can,
 She is such a fidgety thing !

- : She doctors the neighbours—O yes,
 If a child has the measles or croup,
 She is there with her saffrons and squills,
 Her dainty-made gruels and soup.
- . But then she insists on her right
 To physic my blood in the spring ;
- .. And she takes the whole charge of my bile—
 Oh, she's such a fidgety thing !

- : She knits all my stockings herself,
 My shirts are bleached white as the snow ;
- . My old clothes look better than new,
 Yet daily more threadbare they grow ;
- . But then if a morsel of lint
 Or dust on my trousers should cling,
- . I'm sure of one sermon at least,
 She is such a fidgety thing !

- : You have heard of a spirit so meek,
 So meek that it never opposes,
 Its own it dares never to speak—
- . Alas ! I am meeker than Moses.
- .. But then I am not reconciled
 The subordinate always to sing ;
- .. I submit, to get rid of a row ;
 She is such a fidgety thing !

It's just as you say, neighbour Green;
A treasure to me has been given;
But sometimes I fain would be glad
To lay up my treasure in heaven.
But then every life has its cross,
Most pleasures on earth have their sting;
She's a treasure I know, neighbour Green,
But she's such a fidgety thing!"

Speaking of cleanliness, Dr. Southwood Smith remarks:—"A clean, fresh, and well ordered house, exercises over its inmates a moral no less than a physical influence, and has a direct tendency to make the members of the family sober, peaceable, and considerate of the feelings and happiness of each other. Nor is it difficult to trace a connection between habitual feelings of this sort and the formation of habits of respect for property. for the laws in general, and even for those higher duties and obligations, the deservance of which no laws can enforce; whereas a filthy, squalid, unwholesome dwelling, in which none of the decencies common to society, even in the lowest stage of civilization, are or can be observed, tends directly to make every dweller in such a hovel regardless of the feelings and happiness of each other, selfish, and sensual; and the connection is obvious between the constant indulgence of appetites and passions of this class, and the formation of habits of idleness, dishonesty, debauchery, and violence." Again "Muddle is the enemy of serenity: it prevents life flowing serenely and

equitably ; it is a main source of irritation, disturbed temper and passion ; it destroys pleasurable intercourse between parent and child, rendering them discontented and acrimonious ; it prevents acquisition, by being the constant source of loss ; it disturbs and destroys friendship ; it is the gangrene, fester, cancer, and rot of life ; it destroys hopes, prospects, and even life itself—landing its votary not unfrequently in the workhouse and in a pauper's grave."

.. II. A LOVING SMILE.—Yes it will do wonders.
 .. "I have noticed," says Washington Irving,
 .. "that a married man, falling into misfortune, is
 .. more apt to retrieve his situation in the world
 .. than a single one, chiefly because his spirits are
 .. softened and relieved by domestic endearments,
 .. and self-respect kept alive by finding that al-
 though all abroad be darkness and humiliation,
 yet still there is a little world of love at home of
 which he is monarch ; whereas a single man is
 apt to run to waste and self-neglect, to fall to
 ruin, like a deserted mansion, for want of inha-
 bitants. I have often had occasion to remark the
 fortitude with which women sustain the most
 overwhelming reverses of fortune. Those dis-
 asters which break down the spirit of man, and
 prostrate him in the dust, seem to call forth all
 the energies of the softer sex, and give such in-
 trepidity and elevation to their character, that
at times it approaches to sublimity.

“Nothing can be more touching than to behold : a soft and tender female, who had been all weakness and dependence, and while alive to every trivial roughness while treading the prosperous path of life, suddenly rising in mental force to be the comforter and supporter of the husband under misfortunes, abiding with unshrinking firmness the bitterest blast of adversity. As the vine which has long twined its graceful foliage about the oak, and has been lifted by it into sunshine, will, when the hardy plant is rifted by the thunder-bolt, cling round it with its caressing tendrils, and bind up its shattered boughs ; so, too, it is beautifully ordained by Providence that woman, who is the ornament and dependent of man in his happier hours, should be his stay when smitten with dire and sudden calamity, winding herself into the rugged recesses of his nature, tenderly supporting his drooping head, and binding up his broken heart.”

It is related in the life of a celebrated mathematician, William Hutton, that a respectable-looking country-woman called upon him one day anxious to speak with him. She told him, with an air of secrecy, that her husband behaved unkind to her, and sought other company, frequently passing his evenings from home, which made her feel very unhappy ; and knowing Mr. Hutton to be a wise man, she thought he might be able to tell her how she could manage to cure her husband. The

case was a common one, and he thought he could prescribe for it without losing his reputation as a conjuror. "The remedy is a simple one," said he, "but I have never known it to fail. *Always meet your husband with a smile.*" The woman expressed her thanks, dropped a curtsy, and went away. A few months afterwards she waited on Mr. Hutton, with a couple of fine fowls, which she begged him to accept. She told him, while a tear of joy and gratitude glistened in her eye, that she had followed his advice, and her husband was cured. He no longer sought the company of others, but treated her with constant love and kindness. Wives, remember this! a smile is like sunshine entering a house, it casts a ray of glory over everything: hence we say, *never meet your husband without a smile.* He will then say—

- "How blest her smile that gives the soul repose!
- How blest her voice, that like the genial shower
 Poured on the desert, gladdens as it flows, [woes."
- .. And cheers the sinking heart, and conquers half our
- : A wife's cheerfulness should belong to the
 heart, and spring therefrom. On this Addison
- .. has written: "I cannot but look on a cheerful
 state of mind as a constant habitual gratitude to
- the great Author of Nature. An inward cheer-
 fulness is an implicit pride and thanksgiving to
- Providence under all its dispensations: it is a
 kind of acquiescence in the states wherein we are

placed, and a secret approval of the Divine will in His conduct towards us."

Of such smiles it may be said that they are :—

" Little, little joys on earth, :
 Passing gleams of restless mirth.
 Momentary fits of laughter,
 Still bequeath a blessing after.
 Flitting by, on angel's wing,
 And like voices perishing
 At the instant of their birth.
 Never, never test their worth
 By the time of their enduring :
 They are garnerers in a dearth,
 Pleasant thoughts for age securing
 Rich deposits."

III. A KIND WORD should welcome your husband whenever he comes home. A good word maketh the heart light. Kind words have a magical power in allaying irritations, lightening burdens, sweetening toil, conciliating affection, and diffusing around a serene and bracing air. They are the oil to the machinery of life ; or, as Milton expresses it,—

" Apt words have power to 'suage ..
 The tumours of a troubled mind,
 And are as balm to fester'd wounds."

See the landlady, how gently she asks John to come in and sit down, when she knows he has his *Saturday's* wages in his pocket. Yes ; she knows how to throw a sprat to catch a mackerel. Every ..

man has his weak place of attack, and this is one of them. Well says the hymn,—

- .. “Speak gently : it is better far
 To rule by love than fear.
- .. Speak gently : let not harsh words mar
 The good we might do here,
- .. Speak gently : love should whisper low
 To friends when faults we find;
 Gently let truthful accents flow :
- .. Affection’s voice is kind.”

∴ Many a man’s heart yearns for a few of the kind words with which he used to be welcomed in the days of courting. A few kind inquiries—“How have you got on to day?” or “Did you not find it very hot, or very cold?”—as the case might be. ∴ Little attentions such as these beget much love between man and wife. It has been said, with a good deal of truth, that “Some married folks keep their love like their jewellery, for the world’s eyes; thinking it too precious for everyday wear at the fireside.”

Well saith Eliza Cook :—

- .. “A look of kind truth and a word of good-will,
 Are the magical helps on life’s road :
- .. With a mountain to travel, they shorten the hill,
 With a burden, they lighten the load.

So, stranger and neighbour, though sorrow and labour,
 On each of our pathways may fall;
While love carols aloud like a lark in the cloud,
 There is beauty and joy for us all.

Wind and thunder have rolled, yet the wheat-ears of gold,
And the red grapes shine glowing together ;
So should spirits unite in the heart's harvest light,
And forget all the past of rough weather.
Let us balance the glad with the sombre and sad ;
Let the voice of good fellowship call ;
For while love sings aloud, like a lark in the cloud,
There is beauty and joy for us all."

Look as if you expected him home, and let every-
thing in the house say to him that they

"Who trust appearances oft judge amiss,
For outward show is but the mask of bliss."

"O woman ! thou knowest the hour when the
goodman of the house will return, when the heat
and burden of the day are past ; do not let him
at such time, when he is weary with toil, and
jaded with discouragement, find upon his coming
to his habitation, that the foot which should
hasten to meet him is wandering at a distance,
that the soft hand which should wipe the sweat
from his brow, is knocking at the door of other
houses."

Can anything be more captivating than for a
man to be able to picture to himself, as he turns
his back upon the workshop, that in his home
there will be waiting for him a hearty welcome,
that his slippers will be warming by the fireside,
and that as he enters the house, the very cat,
keeping the seat warm, will be disturbed from
her rest to make way for her master ? In this
case it might be truly said—

- ∴ "I bless thee for the noble heart,
The tender and the true,
Where mine hath found the happier rest
That e'er fond woman knew ;
- I bless thee, faithful friend and guide,
For my own, my treasured share,
In the mournful secrets of thy soul,
In thy sorrow, in thy prayer.
- ∴ I bless thee for kind looks and words
Showered on my path like dew ;
- ∴ For all the love in those deep eyes,
A gladness ever new !
- For the voice which ne'er to mine replied
But in kindly tones of cheer ;
- For every spring of happiness
My soul hath tasted here."
- Such a man might well say, "I'm going home ;
and, thank God, I've a good home to go to."
- ∴ IV. A CHEERFUL FIRE.—Nothing is more cheerless
or forbidding on a cold or wet day than a room
without a fire. The landlady understands the
value of a cheerful fire in a bright grate. Sidney
Smith was somewhat of the same opinion ; for
- ∴ when a lady asked him to recommend a remedy
for low spirits, he replied, "Always have a cheer-
ful, bright fire, a kettle simmering on the hob,
and a paper of sugar-plums on the mantelpiece."

Whether we agree with the philosophy or not,
we instinctively feel inclined to rub our hands,
and say, "It feels cosy and warm." Can any-
thing be more forbidding to a tired working man
who has been in the dust and dirt all day, and

perhaps never seen a fire, than to find a grate full of dust and ashes, the hearth unswept, and perhaps the washing about, with the children quarrelling and crying?

The fireside should be made an attractive and inviting place, round which father and children should gather with pleasure when the work of the day is done. If it is not so, the husband will think of the bright fire in the tap-room, and prefer to go and sit by its side. We say, therefore, to every woman, take care when the time draws near for your husband to come home, that all that offends or annoys is removed out of the way, and that when he appears, you, with a cheerful smile, a kind word, a clean house, and a comfortable meal, lead him to say, as he takes off his boots and sits down by the fireside, "Well, my lass, after all, they may say what they like about the 'snug parlour,' or the cosy tap-room, but to me 'THERE'S NO PLACE LIKE HOME.'"





CHAPTER X.

THE PUBLIC-HOUSE THE RIVAL TO HOME.

IF we wanted any evidence to condemn the public-house, it is furnished in the chorus to be often heard sung by the inmates of the tap-room and parlour,—

“ We won’t go home till morning,
Till daylight does appear.”

· Certainly this is a striking contrast with :

“ Home, sweet Home,
There’s no place like Home.”

· Indeed, the whole influence of the publican is
· in antagonism to our homes. It is his special
business to do what he can to draw people away
from their homes, and induce them to spend
their time and their money in his house. If
· fair means will not accomplish it, then he resorts
either to a fiddle, a bowling-alley, a skittle-alley,
a free and easy, cards, dice, dominoes, raffles,
flower shows, sick clubs, burial clubs, money
clubs, houses of call,—in fact, any conceivable
thing to get people *out* of their own houses *into*
· *his*; knowing full well, that if he can only get

them started, he will have no difficulty in keeping them going, inasmuch as his drink creates an appetite which grows by what it feeds upon. So thoroughly does the influence of the public-house surround the working man, that from present appearances there can only be one conclusion drawn, and it is this—THAT THE PUBLIC-HOUSE THREATENS TO WREST OUR HOMES FROM US. On every hand they are multiplying, and if it be true that “the more snares the more hares,” then the more public-houses the more victims, and the greater number of wretched homes.

In former times laws were passed to protect the weak against the strong. Now, however, law-makers license temptations to wrong doing at almost every corner; so that instead of making it “easy to do what is right and difficult to do what is wrong,” they reverse the plan, and make it as difficult as possible to do what is right, and as easy as possible to do what is wrong. We have a law to punish the man who decoys a hen away from her nest, but by a strange piece of so-called wise legislation, we license other men to do their very best to decoy a man away from his home and family. Our government professes to be paternal. What should we think of the father who dug a pit, and when his child happened to fall into it, punished it for doing so? Why we should cry shame upon him for his cruelty. And yet our government empowers the magistrates to

license a "man-trap" into which thousands are allured by costly decorations, beautiful music, and attractive attendants, to fall, and then after the victim has been turned out, robbed of his senses, money, and character, he is brought before the very same magistrates, who fine or imprison him, and tell him very gravely to "mind and not do it again."

. Now it strikes us that protection should be given to those who need it most, and that instead of protecting the publican, the public should have the power to protect themselves. To debase the homes of the people is like poisoning the streams of which they drink. For the sake of the wives and children who are robbed of the comforts of home life, we demand that they be armed with the power to realize the proverb, "Destroy the nests, and the rooks will fly."

: To working men especially we say, let it be a settled conviction of your mind that every public-house is at war with your Home. Avoid, therefore any connection with it. Instead of helping to decorate it with "fool's pence," spend your money in making your own home attractive.
 . Set it down as a rule that whatever interferes with the proper and legitimate influence of your home is wrong, and ought therefore to be condemned, and inasmuch as the direct influence
 .. of all the associations of the public-house is to

inspire your heart with a disrelish for home,
“Avoid it, pass not by it, turn from it and pass away.” Join with those who are saying of such places, “Shut them up.” To this work we call you to—

“Strike till the last armed foe expires,
Strike for your altars and your fires,
Strike for the green graves of your sires,
God, and your native land,”

And then these temptations to draw you from your Home shall ere long be numbered among the things of the past. God grant that the day may soon arrive when the Homes of Old England shall present such a bright and happy appearance, that from one end of the kingdom to the other they shall reflect their peace and joy on all around. *Then* instead of hearing, as we now so often do, the boisterous and *un-English* shout—

“We won’t go home till morning,”

we shall hear, ascending from loving hearts, as gathered round the firesides of Happy Homes, they shall sing—

“We won’t go out till morning,
Till daylight does appear.”





. Home! home! name how endearing!
Home! home! shrined in my breast;
. Home! home! to my heart cheering,
. Still in thy bosom I'll rest.

. Home! home! happiest of places;
. Home! home! thee I desire;
Home! home! kind were the faces
That I have met round thy fire.

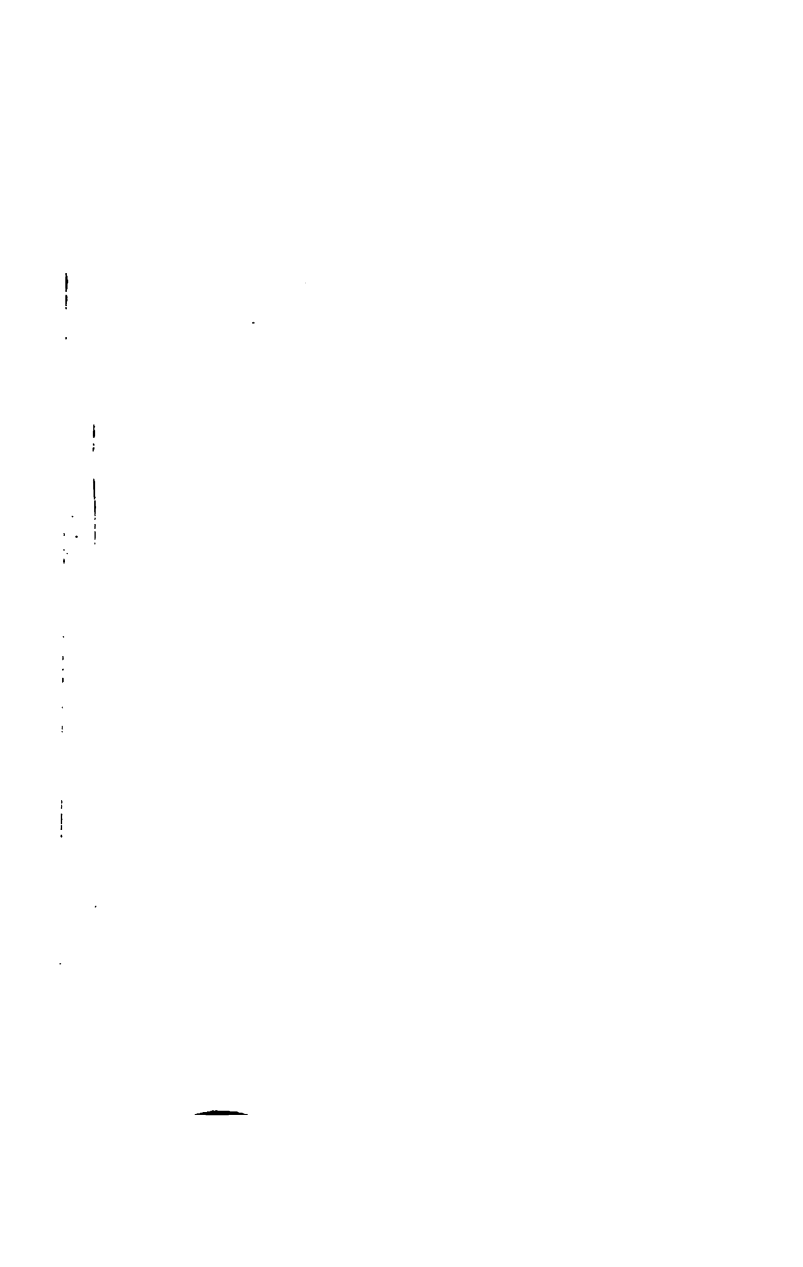
Home! home! to thee united;
Home! home! for thee I burn;
Home! home! with thee delighted,
Back to thy joys I'd return.



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